Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics, ✦ ✦ Sermons, and Methods of Church Work ✦ ✦

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Seed Thoughts for Sermons.

By A. T. PIERSON.

CARES OF THIS WORLD. (311)

Matt. 13: 22; 2 Tim. 4:10.

Ringtail monkeys, one of the most valuable of the smaller animals, says a writer in Leslie's Monthly, are caught in an interesting way. A cocoanut is split in two, and a banana, with a piece of wood running through it, is placed lengthwise through the nut, the two halves of which are drawn together by wires. Then a hole is cut just large enough for the monkey's paw to enter. The monkey spies the tempting nut from the tree. He hops down, sees the hole, and smells the banana inside. He is fond of bananas. Putting his paw in, he grasps it, but the wood prevents it from coming out. Then the catchers appear, and the monkey runs for a tree. But he cannot climb because of the cocoanut on his paw, and he will not let go of that, so he is captured, pawing wildly at the tree trunk.

ADVANCING IDEALS. ✓ (312)

Phil. 3: 13; 1 Tim. 1: 15.

A florist said of some of his beautiful climbing plants that when they grew up to the end of the trellis he gently uncoiled their delicate tendrils at night, when they were asleep, and set a larger trellis in the pot. "Now," said he, "I can imagine the plant waking up in the morning and looking up to the top of the new trellis, and saying, 'Dear me! I must be going backward instead of forward. Yesterday I was nearly up to the top of my trellis, and look where I am now.' And so," he said, "God sometimes, when he sees we have grown up toward a previous standard, quietly replaces it by a new and loftier one, and it seems to us as though instead of advancing, we were declining. The truth is that it is not we who have retrograded, but our ideals have been elevated. It is not that there is more sin, but a clearer conception of sin and a fuller knowledge of it. Not that we are less holy, but we have a clearer revelation of the beauty and perfection of holiness."

WORDS OF THE WISE. (313)

Eccl. 12: 11; Prov. 22: 17.

"I would far rather aim at perfection and fall short of it, than aim at imperfection and come up to it. Most of us aim at imperfection and reach the goal."—A. J. Gordon, D. D.

"Satan may hedge us in and hinder our movements; but he cannot roof us in and prevent our looking up to Him from whom cometh our help."—J. Hudson Taylor.

"I am by nature a royal Bengal tiger, and had it not been for the grace of God to tame me, I fear that nobody could ever have lived with me."—Dr. S. H. Tyng.

"We can trace three stages of faith: First, the faith that asks and seeks; second, the faith that claims and takes; and third, the faith that receives, enjoys, and rests in blessing."—Andrew Murray.

HUMILITY. (314)

John 1: 27; Matt. 5: 3.

The saying of John the Baptist, that "there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose," receives additional emphasis in the light of the statement made by the Rev. Henry W. Clark, of Woking, Surrey, England, in his new book, "The Christ from Without and Within." He remarks:

"It used to be a saying in the Jewish schools that a scholar should be willing to do his teacher any service, except the unloosing of his sandal."

WHEN INGERSOLL WAS SILENCED.

Eph. 5: 6; Heb. 3: 19. (315)

Shortly after Ingersoll, the noted infidel, was defeated in his race for the governorship of Illinois, he was one day broadly proclaiming his infidelity on board a railroad train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gentleman near him, and defiantly demanded: "Tell me of one great result that Christianity has ever accomplished." The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped and all was silent in the car.

Just then an old lady of eighty years, who sat just behind the infidel, touched his arm with trembling hand, and said, "Sir, I do not know who you are, but I think I can tell you of one great and glorious thing which Christianity has done."

"What is it, madam?" said Ingersoll.

"It has kept Robert G. Ingersoll from being governor of the great State of Illinois." If a stroke of lightning had flashed through the car the effect could not have been more marked.

Ingersoll turned literally pale with rage and remained silent.

The grand old lady has long since passed to her reward, but her courageous act will ever be remembered.

JUDGE BY THE BEST. (316)

Matt. 7:1, 2; Rom. 14:10.

The negro preacher who, when reading a well-known hymn, changed a single word in one of its lines, making it read: "Judge not the Lord by feeble saints," instead of "Judge not the Lord by feeble sense," blundered better than he knew. The church ought not to be judged by its poorest specimens any more than an orchard ought to be judged by its gnarliest, sourest apples.

BELIEF AND ACTS. (317)

Jas. 1:25; Jas. 2:26.

It is often said: "It matters not what a man believes if he only acts right." Somebody improves it as follows: "It matters not what he believes if he does not act right."

DISCIPLINE OF CARE. (318)

Isa. 48:10; Jas. 1:2, 3.

The Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered they would not be the men they are. In silent, dark hours character of a certain sweet, tender type is matured. Other kinds of character are brought out by the sunshine. God sends all kinds of weather to the soul which he would develop in his likeness.

RESULTS OF TRIAL. (319)

Mal. 3:3; Heb. 12:10.

Unless a grain of mustard-seed be bruised, the full extent of its virtue is never acknowledged. Without bruising, it is insipid; but if it be bruised, it becomes hot and gives out all of those pungent properties which are concealed in it. Thus every good man, so long as he is not smitten, is regarded as insipid and of slight account. But if ever the grinding of persecution crush him, instantly he gives forth all the warmth of his savor, and all that before appeared to be weak or contemptible is turned into godly fervor; and that which in peaceful times he had been glad to keep from view within his own bosom, he is driven by the force of tribulation to make known.

—Gregory.

HEAVEN. (320)

John 14:2; Heb. 11:16.

It is told of Thomas à Kempis that once during his student days his preceptor asked the class: "What passage of Scripture conveys the sweetest description of heaven?" One answered: "There shall be no more sorrow there." Another said: "There shall be no more death." Another: "They shall see his face." But Thomas, who was the youngest of all, said: "And his servants shall serve him."

ABSORBING PURPOSE. (321)

Phil. 3:13; Eccl. 9:10.

We must learn to throw our whole soul into a work if we are to achieve the highest success. Leschetizky, the great music teacher of Vienna, tests a pupil sometimes by throwing a book on the floor, behind the pupil's back, when the latter is playing a difficult composition. If the pupil takes any notice of the noise made, the teacher becomes very angry, thinking that a pupil who is thoroughly absorbed in his work would not even know that anything unusual had happened.

GENIUS AND LABOR. (322)

Prov. 22:29; Prov. 12:24.

Ralph Waldo Emerson says genius unexerted is no more genius than a bushel of acorns is a forest of oaks. There may be epics in men's brains, just as there are oaks in acorns, but the tree and the book must come out before we can measure them. We very naturally recall here that class of grumblers and wishers who spend their time in longing to be higher than they are, while they should be employed in advancing themselves. These bitterly moralize upon the injustice of society. Do they want a change? Let them change—who prevents them? If you are as high as your faculties will permit you to rise in the scale of society, why should you complain of men? It is God that arranged the law of precedence. Implead him or be silent. If you have capacity for a higher station, take it—what hinders you? How many men would love to go to sleep and wake up Rothschilds or Astors!

How many men would fain go to bed dunces to be waked up Solomons! You reap what you have sown. Those who sow dunce-seed, vice-seed, laziness-seed, usually get a crop. They that sow wind reap a whirlwind. We have Scripture for it that a "living dog is better than a dead lion." If you would go up, go; if you would be seen, shine.

At the present day eminent position in any profession is the result of hard, unwearied labor. Men can no longer fly at one dash into eminent position; they have got to hammer it out by steady and rugged blows. The world is no longer clay, but rather iron, in the hands of its workers.

TOLERANCE. (323)

Mark 9:38-40; Luke 9:54, 55.

Dr. James Stalker delivered a speech in defence of his friend. The *Congregationalist* says that this speech will go on record as one of the greatest and most masterly apologies for a suspected Christian teacher ever uttered. But in the course of his speech he gave his views of Professor Drummond thus:

"Professor Drummond's own demonstrations seem to me in many respects singularly unconvincing. He constantly confounds evolution in the sense which is denied with growth in the sense which all acknowledge. He has proved nothing which would not go well enough with the assumption of an irreducible number of species, much smaller, perhaps, than has hitherto been supposed, but still large. Then, I cannot persuade myself that there is not more in the first chapter of Genesis than Professor Drummond allows. If there is one chapter in the Bible which is divine, it is this one; and although I would by no means say that it is science written beforehand, yet I am equally unable to believe that the harmonies which it presents with the latest discoveries of science are accidental. But it is one thing not to accept a certain view, and quite another thing to declare it intolerable."

Prize Illustration for March.

HEARTS BROUGHT TOGETHER. (324)

Acts 2: 1, 2; 1 Pet. 3: 8, 9; Rom. 15: 1.

When the great bridge at St. Louis was nearly completed, it was found that the two halves of the structure would not quite meet in the center. An engineer was sent to New York to consult authorities in the emergency. While he was trying to ascertain where the error lay, he received a telegram telling him that the warmth of the sun had expanded the iron so that the two ends had come together. As quickly as lightning would carry the message he sent word: "Clamp them." And it was done.

When the Holy Spirit works in the church then hearts that have been estranged are expanded and brought together, and should be clamped in fellowship and service.—A. A. Benfield, Hoopeston, Ill.

Illustrations from Recent Events.

By William Barnes Lower.

DISLOYALTY. (325)

Psa. 137: 5, 6.

Mr. Pericardis, whose predicament a few months ago came near involving this country in war, was interviewed recently by a reporter, who asked him when he expected to return to America. To this question he is reported to have replied, "Never." It would seem from this that he appealed to his American citizenship only as a means of protection and not from real love for the nation. He undoubtedly is one of a large class of citizens, who claim citizenship wholly for what they can get out of the country and not for what they can give to it. Thank God we have in this country thousands of nobler mould! Pity is that such men are not only citizens of America, but members of the church. As such they are a menace to it. They are there, not for what they can do for the church, but what they can get out of her. The man who has no use for the church and its ministry in days of health and prosperity should not look to her for help in days of sickness and adversity. Only the men who live by the church are fit to die by her.

CROPPED EARS. (326)

Dan. 5: 22; 2 Chron. 33: 23.

The Moqui Indians of the Southwest have a strange way of punishing some of the mountain burros when they have committed acts of depredation. Should a burro break from the corral and steal some corn or other food, they will cut a piece from his ears. The miserable condition of their fences tempts the burros to frequently break through them, and many burros are to be found without any ears. So often have they been caught stealing food and so often have pieces been cut from their ears, that no ears have been left. If we were to treat men who act dishonestly in this way there would doubtless be many with cropped ears. In fact we might believe that cropped ears would be the fashion. The "simple life" or the "sincere life" is not the life of many. Like the poor dumb brute who does over and over again the thing for which his ears have been cropped, man continually falls into those errors for which God has chastised him.

PARALYZED THROUGH FEAR. (327)

Deut. 20: 8; Prov. 29: 25.

There is a hunting story that a mountain lion jumped at a poor little fawn and was just about to crush out its life when a grizzly bear appeared on the scene and at once contested the prize. The savage beasts fought over the prey, giving the fawn a chance to escape. The poor animal was so paralyzed with fear that it was chained to the spot and fell an easy prey to the victor. May we not apply this story to the actions of some timid Christians in fighting the powers of evil today? Seeing the great forces of evil uniting against the powers of righteousness they stand paralyzed only to be defeated in the contest. In fighting for civic and social reforms how seldom men take into account that the side on which God is, is the side of strength, and will win out in the end. Why stand we trembling before some undertaking of tremendous moment to the cause of truth, because we see the opposite side so strongly entrenched? Charge into the ranks of Satan and the arch fiend will have to beat retreat.

NOT ON DUTY. (328)

1 Cor. 4: 2; 2 Cor. 6: 3.

The St. Louis Limited was rapidly nearing the World's Fair city. The steel miles were being checked off at the "mile-a-minute" rate. A small group of traveling men were in the smoking apartment of the Pullman, when the conductor chanced to enter. "How far to St. Louis?" asked the man from Cincinnati,

"About one hundred and twenty-five miles," said the conductor. The man from Cincinnati drew from his traveling bag a package of pure Havanas. Remarking as to the purity of the article in the package, he drew a cigar from the pack and offered it to the conductor, with the remark, "Do you smoke?" With a wave of his hand, the conductor replied, "Not on duty." The man who once accepts Christ as his Saviour is on duty. Being on duty, there are many things which he should not do, things, perhaps, which in themselves may not harm him, but are a stumbling block in the way of some weaker brother. Being on duty, the Christian must guard his life as the conductor would look after the safety of his train. How easy it would be for the Christian to learn to say, "Thank you, I'm on duty." No Christian would enter the bar-room, no Christian would utter an impure thought if he should keep continually before him the thought, "I'm on duty."

NEWS IN MID-OCEAN. (329)

John 16: 13; Isa. 6: 8.

The Cunard Line, by the system of wireless telegraphy, is publishing a newspaper aboard the ships of its line in mid-ocean. The news of the world is received from both Europe and America, and a newspaper is on sale every morning before breakfast. As has been said, "This is really the crowning achievement not only of wireless telegraphy, but of the control of the electric forces by man's ingenious and daring hand." This, indeed, is the marvel of the age and adds another triumph to the art and ingenuity of man. To think of a ship one thousand, two thousand miles from land, receiving reports of all that transpires on the land would have been beyond the vison of even the most imaginative novelist a few decades ago. The soul is the great ship carrying its precious cargo. We are on the wide expanse of deep between the world of time and eternity. Messages are continually being sent from the shore to us. Only those souls that have on board the delicate receiver can take those spiritual messages that come from the world beyond us. And only those souls which have studied the Word of God are able to interpret these messages when received. Oh, soul, upon life's ocean, see that you know the code that you may interpret the spiritual impression you receive!

Bits from Biography.

By Rev. Chas. B. Mitchell, Montclair, N. J.

EASIER TO BE PIOUS THAN TO BE GOOD. (330)

Matt. 7: 21.

Whittier, the poet, and several friends, once attempted to hold an anti-slavery meeting in a Massachusetts town where the churches were exceptionally numerous and flourishing. They were mobbed and stoned for their pains. Prominent church people were among the leaders of the mob. When Whittier expressed his surprise at this fact, a godly old pastor of the town replied, "By the time you are as old as I am, you will realize that it is a mighty sight easier for people to be pious than it is for them to be good."

TRUE SUCCESS. (331)

Matt. 5: 10-12; Rom. 8: 17; 1 Pet. 5: 1.

Whittier once replied to a boy who asked him the secret of a successful life, "Young man, if thee wishes to be truly successful, join thyself to some unpopular but noble cause."

TRIFLING WITH THE SPIRIT. (332)

Mark 3: 29, 30; 1 Thess. 5: 19.

Finney tells a weird and striking story of a politician for whose salvation he prayed earnestly for some time. After a little while it became evident that the Spirit of God was dealing with the man. His conviction of sin increased until it became deep and distressing. Finney urged him to give his heart to God, and end the conflict, but he hesitated. At last he said, "No, Mr. Finney, I shall have nothing more to do with this matter until I return from the legislature. I stand committed to my political friends to carry out certain measures in the legislature that are incompatible with my first becoming a Christian; and I will not attend to the subject until after I have returned from Albany." When he returned from the legislature the Spirit had evidently ceased to strive with him. He would have nothing to do with religion, and soon after died in his sins.

A NOVEL TEMPERANCE ARGUMENT. (333)

1 Tim. 5: 23; Rom. 14: 21.

Bishop Hannington's diary contains the following entry: " Preached for the temperance cause in the Church of the Annunciation, a ritualistic church in Brighton. There was an extraordinary gathering. . . . I preached from 1 Tim. 5: 23, and I gave out the text, 'Take a little wine.' I thought I saw some of them look a little terrified; but I went on to show that my brother had a stronger claim on me than my stomach!"

ALL THINGS NEW. (334)

1 John 1: 9; 2 Cor. 5: 17.

From Mr. Ernest B. Gordon's biography of his father, the late Dr. A. J. Gordon, we extract the following: "Chin Tong came into the school [the Chinese Sunday School of Dr. Gordon's church] a raw, uncouth, unresponsive Chinaman. Unlike most of his fellows, he was in person very unclean and unsavory. Sunday the text, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' was marked in his New Testament and assigned for the next lesson. When he turned up the following Sabbath the verse was almost obliterated from the page by the incessant movement of his finger back and forth over

the lines. One word alone puzzled him, the word 'cleanse.' However, this was easily explained to one whose daily work was over tubs and ironing boards. During the next week a young man called twice at the teacher's home, but would not leave his name. When the hour for the Chinese Sunday School came round again the teacher took her seat in the accustomed place. Presently a man in Occidental dress entered the room and sat down beside her. It was Chin Tong, but so changed as not to be recognizable. His cue was off, his hair was shingled, his long finger-nails pared, his face clean as a new coin, his clothes new and well cared for. The text had done its work. 'Jesus Christ make me clean inside and outside,' he explained."

MARTYRDOMS AND PROVIDENCE.

Neh. 2:4; Acts 7:59, 60; Matt. 5:10-12; Luke 21:15. (335)

In the course of a public debate, Mr. George J. Holyoake, the famous secularist lecturer, asked this question of Dr. Joseph Parker: "What did Providence do for the martyr Stephen when he was being stoned to death?" Dr. Parker was nonplussed for a moment, but as he lifted his heart to God, this striking answer came to him—suggested, as he always believed, by the Holy Spirit: "I believe that the Almighty did far more than at first sight may appear upon a casual reading of the record. He did not appear visibly to the murderers; he was not audibly heard by any man in the crowd; he did not send an angel to deliver the martyr in the hour of his agony; but on these grounds it would be an infinite mistake to suppose that God did nothing for his servant. I tell you that in that moment of suffering and helplessness God enabled Stephen to say, 'Lord, lay not this sin to their charge.' That was what the Almighty did; and when the true value of spiritual ministry is known, it will be allowed that in working this miracle of forgiveness in the spirit of the martyred man, God did more for Stephen than if he had sent a legion of angels to protect him from the ruffianism which wrought his death."

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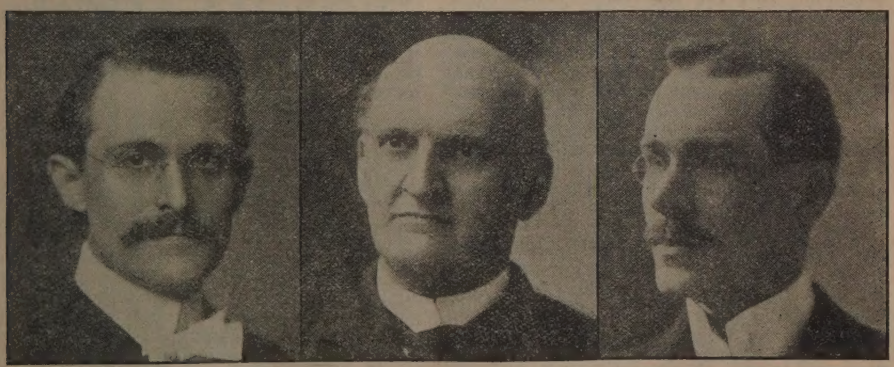
DELAYED ANSWERS TO PRAYER.

John 15:7; Mark 11:24; Dan. 10:12, 14.

The Archduchess Maria Dorothea of Hungary was a deeply spiritual woman. In a time of great affliction she had betaken herself to the Bible, and "in the Bible she met with Jesus." But she found in Hungary no spiritual friend or counselor. The majority of the inhabitants were Catholics and the few remaining Protestant churches were worldly and rationalistic. Lonely as her own heart was, her chief concern was for the people of Hungary. Day after day, for seven years, she knelt in her private boudoir from whence she looked down upon the city of Pesth, and the vast Hungarian plains behind it, and besought God that he would send at least one messenger of the cross to Hungary. The answer came at last in 1841. Three years before, the Church of Scotland sent out a delegation of four ministers to visit Palestine and other countries with Jewish populations, to select a field for a mission among the Jews. They did not intend to visit Hungary. Dr. Black, a member of the delegation, fell from his camel in Palestine and his injuries made it necessary for him to return overland through Hungary. In Pesth his companion, Dr. Keith, was taken ill almost unto death. The Archduchess heard of his presence in the city, sought him out, ministered to him with her own hands, and, after his recovery, promised that if the Church of Scotland would establish a mission to the Jews in Pesth, she would protect it to the utmost of her power. Missionaries were accordingly sent in the autumn of 1841; among the first fruits of their labors were the conversion of Adolph Saphir, the great Jewish Presbyterian preacher of London, and Alfred Edersheim, the author of "The Life and Times of Jesus the Messiah."



R. C. WUESTENBERG, Woodsfield, O. | ARTHUR ST. JAMES, Dorchester, Mass. | F. T. BELL, Gatchellville, Pa.

These three gentlemen are enjoying Palestine this month through the courtesy of Current Anecdotes. Would you like to go next year? If you would, write us, we may be able to give you some information that will be profitable to you.

CURRENT ANECDOTES, Cleveland, O.

Illustrations from Addresses

By W. J. Dawson,

As Reported in the *Brooklyn Eagle.*

OUR DUTY TO THE BYSTANDER.

John 11: 42.

Shortly before I left London I bought at a bookseller's a little book on radium. It was written by a boy of eighteen, a boy educated in the common public schools, who, in his garret, under the gray roofs of London, had worked out for himself certain conclusions upon radium and had had the courage to publish his book; and a reviewer, in speaking of it, said something like this: "Under these gray, commonplace roofs of London and in these bare garrets are the masters of science who will shape the future." There is something more wonderful under the gray roofs of Brooklyn this morning, of New York, of London; there are the spiritual captains of the future; there are the hosts who are to fight the battle of advancing progress and liberty; there are the martyrs who are to carry the name of Jesus to the dark places of the earth. Luther lay under such a gray roof once, and Livingston and Simon Peter. Who would have thought of finding apostles in fishermen? Only Jesus, only Jesus. But Jesus, who had lain in huts where poor men lie knew of the treasure in the hut of the poor man and went straight to the fisherman's hut to find apostles. He remembered the possibilities that are in the bystander.

THE UNAVOIDABLE CHRIST. (338)

John 20: 26.

A short time ago a man went to Brighton searching for reminiscences of Robertson, the great preacher, and found only one. He went into a little shop, kept by a poor, struggling little shopkeeper and asked if he remembered anything about Robertson of Brighton. And the man said: "Come here, sir," and he took him into a back room, behind the shop, and showed him, on the wall, the portrait of Frederick W. Robertson, saying: "If I am ever tempted to do mean things in this business I come into this back room and look at the picture of Robertson on the wall and I cannot do a mean thing—I cannot do it." If Robertson could produce that effect, how much more does Robertson's Master, Jesus Christ, produce that effect upon the human conscience?

THE COURAGE TO FORGET. (339)

John 8: 11; Phil. 3: 13.

It is not good for you to brood over your past sins. We know what the prison house of despair did for Cowper, the poet. To think much about disease is to produce disease. There is nothing so morally debilitating as the habit of calling up before the imagination the lurid phantoms of past sin. Next time the stage is lighted in your heart and the curtain lifts, and that abominable act of your youth comes stalking up again, and all the dream of your passion and your shame begins to re-enact itself upon the lighted stage within, ring the curtain down, turn the lights out, refuse to look, forget it, forget it on the ground of moral sanity.

Robert Louis Stevenson, whom I have already quoted so much, in one of his beautiful prayers, closed thus: "Help us with the grace of courage that we be none of us cast down when we sit lamenting over the ruins of our happiness. Touch us with the fire of thine altar that we may be up and doing to rebuild our city." Is not that good Christian doctrine? The grace of courage. There is nothing we need so much and in all forms as courage. It seems to me that the most difficult and heroic courage is for a man to forget his past. Yet that is the Christian doctrine about sin—sin forgotten is sin treated as though it were not. Christ does not ask of you to brood over your sin, but to overcome it. He does not ask you to weep through long years about your sin, but to retrieve. It is not only a case of moral sanity; it is also an act of faith.

THE MINISTRY OF THE NIGHT. (340)

John 3: 2, 3.

I remember on a certain day, some months ago, two things happened. I read in a newspaper a little story about one of the most famous and brilliant actresses of Europe, who, when she was congratulated upon her wealth and fame, said: "Don't speak of that, what I want is rest, rest, rest." And later in the day I sat by the bedside of a poor dying seamstress, a worn out child who had toiled with her needle to keep her mother's home together, and she said: "I have rest, I am quite happy." And I thought if I could only bring these two women together, the brilliant actress to the bedside of the poor seamstress, would not the brilliant actress have said: "There is a secret here I want. It is worth all my fame, all my wealth. Tell me the secret."

THE NEW BIRTH. (341)

John 3: 7.

"Marvel not that ye must be born again." Look at that man bowing on Pilate's staircase at Rome and hear as though an angel spake—a voice that says: "The just shall live by faith." Martin Luther gets up, the Reformation begins! Was not that new birth? Look at that poor unhappy wanderer going up and down through the wet Elstowe meadows, dreaming of hell, frightened in every fiber of him and horrified. He heard two old women, sitting in the sun, talking of the love of Christ, and the big heart of John Bunyan opens! Is not that new birth? Have you any better phrase for it? "Can a man be born again when he is old?" Look at John Wesley. At 40 years of age he was hardened into a formal-

ist. Our ways after forty years are tolerably fixed, and this hide-bound ritualist bows in the meeting house, on the site of which I have often preached, and while a simple Moravian speaks of the love of God the heart of Wesley melts. He says: "I believe that God did for Christ's sake forgive my sins, even mine." Was not that a new birth? Or, take a more recent story. Stanley, the great traveler, said that when he went to Africa to find Livingstone he was the biggest atheist in London. He found Livingstone and behind Livingstone he found Christ. For as he stood day by day beside Livingstone in the Dark Continent and saw the simplicity and love of man, and how he lived up to the things he professed, he asked himself, "Is he crazy, what's the matter with him?" Until finally, through Livingstone, something of Christ came into the heart of Stanley, and he says: "Livingstone converted me, but he never meant to." And a few months ago this man who described himself as "the biggest atheist in London" dies, saying to his broken-hearted wife, "Do not weep; we shall meet again." That from the man who was "the biggest atheist in London"! Is not that new birth? Have you any better phrase for it than the one that Christ has given?

GOD WAITING MAN'S ANSWER. (342)

2 Sam. 24:13.

"My people do not consider," said the old Hebrew prophet. There are many men who do not know themselves and resolutely take every opportunity they can to forbid self knowledge. A young doctor, in speaking of the days of his early practice, said to me once, when, by a very slight modification of principle and honor he might have easily made a rapid position for himself but didn't, "You see, sir, I could not do it; I had to live with myself." That was a fine answer. Here was a man who knew what self scrutiny was. Here was a man who looked forward and measured what the future meant and he could not live with a damaged self.

AVOIDING THE MESSAGE OF GOD.

Prov. 10:17. (343)

Macaulay has a story of a Hindoo by whom every drop of the water of the Ganges was reverenced. A European gave him a microscope and put a drop of Ganges water upon the lens and had him look. He looked and was horrified to find that the sacred Ganges swarmed with pollution. So he broke the miscroscope! That is what a great many of you are doing. You turn from reproof, from the way of those who are likely to tell you things you don't want to hear; and if you choose a minister you choose one who speaks smooth words and whose voice is like the voice of one that singeth to a pleasant instrument. I call that breaking the microscope. Think of the futility of it all. The drop of water has not ceased to be impure because you don't like it, and the Ganges is still rushing on bearing all its deadly infections with it. Moreover, to have seen it once is to see it forever, for the memory has an eye. Look at the truth, however horrible it is. Don't try to hide yourself under shams and pretenses, for there is no regeneration and no redemption for the man who won't look at the plain truth about himself.

THE LAST STEP. (344)

Matt. 26:39.

You can find one hundred men of intellectual competence for one man of genius, and you can find one hundred men of ordinary bravery to one brave hero, and the difference between the one and the other is this: In the great genius and in the great hero there is just a touch of that daring temper, of abandonment of self that makes them go a step further into some lonely and difficult place where others will not venture. You remember the historical contrast between Erasmus and Luther. We think of Erasmus and Luther in a very different way. For the one we have admiration, for the other we have passionate affection and reverence, and the difference of our appreciation is the difference in the men. Erasmus says, as the darkness thickens around him: "I intend to be true to the truth as far as the times will allow." Luther says: "Here I take my stand. I cannot retract." Erasmus is not going to take the step further; Luther took it. And, my brethren, it is the last step that tells. The world is full of men who just miss sainthood and just miss the highest and most beautiful kind of fame because they won't take the last step.

A LITTLE FURTHER. (345)

Luke 19:8.

There was a man who came into the inquiry room during a mission in my own church, whose story was a singular one. He was a gentleman by birth and education and had held a great and responsible position in the British army. He had been a moral, a high living and apparently Christian man for years, but in his life there was one thing—a memory. He thought, and perhaps he had reason to, I don't know, but he thought that in a certain transaction of years ago he had not been strictly honest. This had troubled him. The gentleman who spoke to him upon the matter said to him (and I think it was a wise and true way of putting it to him), "Sir, I think I can understand how you feel. It is like a grain of sand in the eye, it is not much, but you will never be at ease until it is taken out." The man drew himself up and replied, "That is perfectly true. I will go home and this night I will write a full account of what happened years ago. I will send it to the War Office and stand by the result." Now, here was a man who for twenty years had been kept back from the

last step by that one grain of sand—shall I call it "that little"—and it had marred his life.

TO THE UTTERMOST (346)

Hebrews 7: 24.

There was a certain criminal in medieval times, Nicolo Taldo, who was condemned to die, and he did nothing but curse God, so that no priest would go near him. Then Catherine of Siena went and be became quiet as a child and he made her promise to stand beside him on the day of his execution, and, says Catherine, speaking of the scene: "He laid his head upon my bosom, and I said, 'Comfort thee, my brother, the block shall soon become thy marriage altar; the blood of Christ shall bathe thy sins away.'" And when the time came for him to die he died as a gentle lamb, and his last words were "Jesus, Catherine, Jesus." That belongs to the age of faith that was in medieval days and that was Catherine of Siena, but here is something that happened about a year ago in my own country. I read in a paper one morning of a dreadful murder. The murderer was condemned and justly condemned and, as I said in my heart, if ever a man deserved to be hanged it was that villain. I felt as though I would like to see him hanged, so atrocious was the crime. I thought no more of it, but a few months later I met a friend of mine, a minister, who among other duties had become a visiting chaplain at Wandsworth jail, and he told me about this man, this execrable villain, this human viper, whose crime was so atrocious that men thought it was good for him to be gone out of a decent world. My friend told me how he went to see that man in his cell, how he was as hard as iron, how at last he melted a little, how presently, with a burst of tears, he acknowledged that he once had been in a Methodist Sunday school. Then the man's heart slowly, very slowly opened. One night when my friend was asleep, after midnight, there was a knock at his door and a warder stood there with a message from the doctor of the jail. The governor of the jail was not a man likely to be deceived by mock religion, and he had sent the warden to say, "Edwards is converted." Out of his bed my friend leaped and through the dark night he went to Wandsworth jail and found the poor fellow on his knees reading a hymn which he had learned as a boy in the Sunday school:

Although my sins as mountains rise
And soar and reach to heaven,
Forgiveness is above the skies
And I may be forgiven.

When the time came for that poor fellow to die he went down the dismal path to the scaffold softly whispering:

Jesus, lover of my soul,
Let me to thy bosom fly.

That is not a medieval story, it is a story of yesterday.

Missionary Thunder.

THE WORD OF GOD. (347)

Heb. 4: 12.

There have been those who questioned the self-interpretive power of the Bible to the human heart. But instances can be multiplied to fill scores of volumes in which the Book, without the aid of any expositor, has proven to be a key fitted to all the wards of the human heart. The late Bishop E. W. Parker, of India, gave an instance of a young Mohammedan teacher in a government school of India, who, feeling "out of sorts," said to a fellow Mohammedan teacher: "I wish I had something to do or something to read." His Moslem companion said: "Read this; this is the Christian's Bible; perhaps this will do you good." That young Mohammedan teacher took the Book and began to read it. He got over his dull feeling, and read all night. The result, Bishop Parker said, was that "he stands among the leading preachers of the Methodist church of North India."

It was accidentally that Joseph Neesima, in Japan, read in a Chinese Bible: "In the beginning God created the heavens and the earth," which led him to say: "This is the God I must know."

It was an English New Testament, accidentally found floating in the Bay of Nagasaki, that led Wasaka to search for its Chinese counterpart, and led him to Christ and baptism by Verbeck. This Book has won its way to influence, to recognition, and to power, where prejudice awakened abhorrence of the missionary and the organized forms of the Christian Church.—Missionary Review of the World.

A MARTYR'S LAST WORDS. (348)

Acts 7: 60.

Nothing so perfectly reveals Horace Tracy Pitkin, who was killed by the Boxers in 1900, as his last recorded words, spoken to his Chinese helper while the devilish crowd were swooping down upon the mission: "Laoman, tell the mother of little Horace to tell Horace that his father's last wish was that when he is twenty-five years of age he should come to China as a missionary." No mere man ever spoke more heroic words.—Missionary Review of the World.

TWO MINES. (349)

Luke 21: 3, 4.

Someone wrote to Bishop McCabe and asked him to take stock in a silver mine of astonishing richness, saying "Much of the profits will be consecrated to the cause of missions." The chaplain said: "I am working two good mines now. One of them is the mine of self-denial, far over in the valley of Humiliation. The other is the mine of consecration, entered over on the heavenly side of the brook Peniel. There are riches enough in these two mines to convert the world."—Miss. Rev. of World.

NO MONEY FOR MISSIONS. (350)

Prov. 28:27; Matt. 19:22.

A missionary writes: I lectured before a Ladies' Missionary Society attached to one of the wealthiest churches in B—— not long since, and while they were conducting the "business" part of the meeting I estimated the worth of the jewelry worn at not less than ten thousand dollars. A plea came from a mission church in the west for some money with which to build a little wooden church. After much deliberation, ten dollars was suggested, and *after more talk that was cut down to five dollars!* They had asked me to offer a prayer and to close with the Lord's prayer. Each one said "Amen" at the close. They prayed "Thy kingdom come," and subscribed five dollars toward that work while at the same time they wore jewelry worth ten thousand dollars! Do you think the Gospel is preached in that church?—Miss. Rev. of World.

"SUNDAY EGG SOCIETY." (351)

Lev. 27:30.

Mr. Eugene Stock at a missionary meeting excited the risibility of his hearers by the account of a "Sunday Egg Society," started by a hen-keeper who resolved that the profits on all eggs laid by his eight hens on Sundays should be given to missions. The "annual report" showed a profit of 19s. 10¼d., which went to swell missionary funds. The curious thing was, that fifteen more eggs were laid on Sunday than on any other day in the week. The Society starts the new year with sixteen hens.

If God's people have no hens, the seventh of whose eggs they can consecrate to the Lord's service, they at least can act in a similar manner, by consecrating the seventh of some one thing for the benefit of the Lord's work in the regions beyond.

MODERN MIRACLES. (352)

1 Cor. 12:13; Gal. 3:28.

A missionary about to leave India on account of ill health, sat down with the native church for their last little communion service. In the center sat the pastor of the church, a man of middle caste. On his right were a Jew and a Mohammedan, on his left a Brahmin and an out-caste. As she watched the cup pass from the Jew to the Mohammedan, and from the Brahmin to the out-caste, she realized that she was looking upon five modern miracles. And there were others no less remarkable. In the front row sat a Brahmin lady, and next her an out-caste leper woman whom the lady had been the means of winning. Lower down sat another lady whose life had previously been almost all spent in the seclusion of the purdah, now brought into the liberty and gladness of the children of God.

CHRISTIANITY IN INDIA. (353)

Zech. 2:10, 11; Zeph. 2:11.

A Hindoo lately, in buying a gospel, expressed the desire to know more of Christ. "He is the King of this age," said he.

A leading Mohammedan recently compared his own religion to an old fallen tree trunk, and Christianity to a little fire against one side of the tree trunk. That little fire, he says, he dreads, and he prophesies that it will ere long destroy the entire trunk.

An anti-Christian paper published in India speaks thus for our Christian schools: "The missionary schools and colleges are the best managed and most efficient in the land, and the spirit of self-sacrifice and devotion to duty which characterizes the workers in these seminaries is well worthy of imitation by other propagandists. The enormous amount of good done by medical missions is too patent to require any mention at our hands."—Record of Christian Work.

Isa. 2:20. (354)

A Hindoo of high standing said a long time ago to the wife of a missionary, "You missionaries are the only persons in whom we really have confidence."

Idolatry is continually losing credit in India. From what I know of the Hindoos they seem to me riper for Christianity than any other nation that ever accepted the gospel.—Max Mueller.

CHANGES IN INDIA. (355)

Dan. 12:4.

Thirty years ago a common sweeper would fall on his knees before an approaching Brahmin, to prevent his shadow from defiling him. Today the high caste man is jostled and hustled in the street, and soon there will be no Brahmins left.

In the native Hindoo kingdom of Mysore, they have determined to carry out "marriage reform." Hereafter no man over fifty can in that kingdom legally marry a girl under fourteen, and a man over eighteen may not marry a girl under eight, and the minimum age for marriage is fourteen for a boy and eight for a girl.—Record of Christian Work.

IN THE LAND OF THE IDOL-MAKERS.

Isa. 44:9-20. (356)

Mandalay is a famous city. It was the home of King Theebaw and his court. It is the present capital of the Upper Province, and has a population of nearly 200,000 souls, far outstripping all other towns except Rangoon.

Within twenty miles of the city are hills of alabaster, from whose quarries the white stone is brought into the city in enormous quantities. Idol making is one of the great trades or arts of Mandalay, and in one of the quarters inhabitated by these craftsmen Methodism has a prosperous vernacular school. To sit and preach and teach and pray to the sound of the chip, chip, chip of the idol maker's chisel is the daily lot of the mission worker; and when leaving the school for the city one has to pass the homes of the idol sculptors, and to behold countless images of Buddha in all stages of "creation." Nowhere is mission work more needed than where the idol maker's chisel is busily at work, and here we have a hopeful foothold and much promise of a future church. —Watchword and Truth.

MISSIONS. (357)

"The Progress of Christianity in Nineteen Centuries." A series of maps representing the progress of Christianity during the past centuries, has been made by the Rev. G. C. F. Bratenahl and published by *The Churchman.*

The first map shows the world as it was at the end of the first century, shortly after the last of the Apostles had passed away from the earth.

The second map shows the conditions of the world in the middle of the sixteenth century soon after the beginning of the religious movement known as "The Reformation."

The last map shows the progress of Christianity at the close of the nineteenth century.

THE CHRISTIAN (WHITE) AND NON-CHRISTIAN WORLD, A.D. 100.

THE CHRISTIAN AND NON-CHRISTIAN WORLD, A.D. 1549.

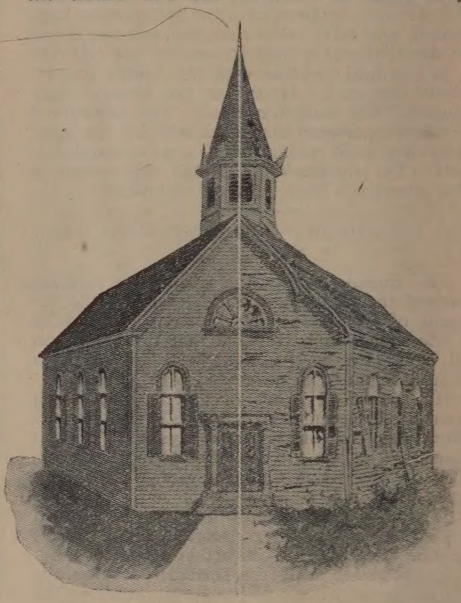
THE CHRISTIAN AND NON-CHRISTIAN WORLD, A.D. 1900.

PROFITABLE RECREATION.

The raising of Belgian hares is more profitable than raising chickens. This is on account of their productiveness. Over 100 have been produced from a single pair within a year. The meat is more delicious than chicken. I bought a hutch of forty recently and can spare a few families, consisting of one buck and two does, for $5.00; or one buck and one doe for $4.00, express prepaid. David Myers, 396 Caxton Building, Cleveland, Ohio.

MISSIONS, THE TONIC OF THE CHURCH. (358)

A few miles from Lexington, Kentucky, was built early in the nineteenth century, the Bryan Station Baptist Church. This was an anti-missionary church. In time the missionary spirit arose, and finally separated the denomination into two divisions. The local church was about equally divided on the question. They at last agreed to divide the house and the time. The missionary



element were to hold service on the north side of the church two Sundays in the month, while the anti-missionary division had the south side of the building on the other two Sundays. In a few years the church needed a new roof. The missionary side wished their anti-brethren to join in repairing, but the "antis" had been becoming fewer in number and weaker in zeal, and would not. The missionary branch then took care of their own half of the house, with the result as seen in the cut. So the building stood for years. The sequel of the story is that the missionary brethren at last, in self-defense, repaired the whole house. The "antis" became weaker and weaker, the last number passing from earth a year or so ago, while the missionary brethren have an active growing congregation.—Missionary Review of the World.

[Additional illustrations on Missions in Homiletic Year Department, pages 254-5-6, and on the Bible, page 257.]

A Scotch minister who was in need of funds thus conveyed his intentions to his congregation: "Weel, friends, the kirk is urgently in need of siller, and as we have failed to get money honestly, we will have to see what a bazaar can do for us."—*Chamber's Journal.*

The Homiletic Year—March.

By Rev. G. B. F. Hallock, D. D.

MISSIONS.

The Christian a Debtor.—Matt. 28: 18-20; Mark 16: 15; Acts 1: 8; 9: 15; 1 Cor. 9: 16, 19-22; 2 Cor. 1: 3, 4; Gal. 1: 1; 1 John 4: 9-11.

Ready to Preach the Gospel.—Isa. 6: 8; Acts 4: 29, 30; 5: 41, 42; 8: 4; 20: 24; 26: 19, 20; 1 Cor. 1: 1, 17; Eph. 3: 8-11.

The Power of the Gospel.—Matt. 13: 33; Acts 2: 41; 1 Cor. 1: 18, 23, 24; 4: 20; 2 Cor. 10: 4; Eph. 1: 19, 20; 1 Thess. 1: 5; Heb. 4: 12, 13.

Studying the Fields.—John 4: 31-38.

Sending My Gifts.—Prov. 3: 9, 10; 11: 24, 25; 21: 25, 26.

An Acceptable Substitute.—Matt. 9: 37, 38: Acts 3: 1-6.

Working Where I Am.—Matt. 21: 28-30; John 9: 4.

Giving a Tithe.—Gen. 28: 12-22.

A Personal Response.—Acts 26: 12-20.

Resolutions.—Rom. 1: 14-16.

CHRIST'S REIGN.

"He shall come down like rain upon the mown grass; as showers that water the earth," etc.—Ps. 72: 6-11.

I. The nature of Christ's reign.
   1. It is gentle in its influence.
   2. It is progressive in its development.
   3. It is mighty in its results.

II. The extent of Christ's reign.
   1. It shall include the most distant regions.
   2. It shall include the rudest tribes.
   3. It shall include the most exalted individuals.

Good Tidings to all People.—Matt. 28: 19, 20; Mark 16: 15; Luke 2: 10, 11; Acts 1: 8; Rom. 10: 13-15.

Declare it in the Isles Afar Off.—Isa. 42: 1-4; 51: 4, 5; 66: 19; Jer. 31: 10.

From Idols to the Living God.—Ps. 96: 5; 97: 7; 115: 4-8; Isa. 2: 8, 20, 21; Zech. 13: 2; 1 Thess. 1: 9, 10.

Spreading the Gospel.—2 Kings 7: 8, 9; Isa. 52: 7; Matt. 4: 23, 24; Mark 10: 49, 50; Luke 2: 10, 11, 15-17; Rom. 10: 15.

Beginning At Jerusalem.—Ps. 122: 6-9; Luke 8: 38, 39; 14: 21-23; 24: 46, 47; Acts 5: 41, 42; Rom. 10: 1.

Power for Service.—Mark 16: 20; Luke 24: 49; John 14: 26; 15: 26, 27; Eph. 3: 16, 20, 21; Phil. 4: 13.

God Gives the Increase.—Ps. 126: 6; Isa. 55: 10, 11; John 4: 35-38; 1 Cor. 3: 6, 7; 15: 58; Gal. 6: 9.

Light in Darkness.—Isa. 9: 2; 49: 6; 60: 3; Luke 1: 78, 79; 2: 30-32; John 12: 46.

Liberty to Captives.—Isa. 42: 6, 7; Joel 2: 32; Luke 4: 18, 19; John 8: 36; 2 Tim. 2: 5, 6; Heb. 13: 3.

"To Every Creature."—Matt. 28: 19; Mark 16: 15; Luke 2: 10; Acts 1: 8; Rom. 10: 13-15; 1 Tim. 2: 3, 4.

The Oneness of the Nations. — Gen. 1: 26-28; Isa. 42: 5; Matt. 6: 9; 25: 31-34; Rev. 7: 9, 10.

The Gospel for all Nations.—Isa. 49: 12; 52: 10; Matt. 24: 14; 28: 19, 20; Luke 24: 46, 47.

Persecuted for Christ's Sake. — Matt. 5: 10-12; John 15: 20; 17: 14; 2 Cor. 12: 10; 2 Tim. 3: 12.

Cast Down, but not Destroyed. — Ps. 37: 23, 24; Mic. 7: 8; Acts 20: 22-24; Rom. 8: 35-37; 2 Cor. 4: 8-10.

THE UNIVERSAL SPREAD OF THE GOSPEL.

"For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name," etc.—Malachi 1: 11.

The world-wide spread of Christ's Gospel is the truth announced here.

I. The Scripture testimony to the ultimate universal spread of the Gospel.

The testimony is full, clear and decisive. It is given alike under the Patriarchial, Mosaic, and Christian dispensations. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." (Ps. 22: 27.) "Yea, all kings shall fall down before him, all nations shall serve him." (Ps. 72: 11.) "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9.) (See also Isa. 2: 2; Mic. 5: 4; Zeph. 3: 9.) "And if I be lifted up, will draw all men unto me." "Ye shall be witnesses of these things, both in Jerusalem, and in Judea, and Samaria, and unto the uttermost parts of the earth."

II. The same truth is evident from the nature of the case.

1. The need of redemption is universal.
2. The Gospel alone can satisfy the craving of mankind.
3. The Gospel is fitted for universal diffusion. The Gospel is at home in every clime and with every race of man. Its eminent simplicity greatly facilitates its onward march.

III. The voice of history confirms the conclusion. The Scriptures alone would be a sufficient warrant for our faith. Here we have God's works confirming his words. The witness of history is to the point when we consider:

1. The importance of the conquests hitherto won by the Gospel. Christianity has conquered every religion with which it came fairly in contact.
2. The proved weakness of the weapons with which it can be assailed. Persecution, false philosophy and priestcraft.

1. Let us fervently pray for the advancement of this kingdom. 2. Let us cherish and promote the missionary spirit. 3. Let us contribute liberally and cheerfully of our substance to this good end.—Selected.

CHRIST'S KINGDOM.

"Thy Kingdom come."—Matt. 6:10.

We notice:

I. The Kingdom here referred to.

There are three kingdoms which belong to God, so that the expression Kingdom of God has a threefold sense. The first of these is the material, which includes his reign over all animate and inanimate existence. The second is the kingdom of grace, which is his reign in the hearts of his people. The third is the kingdom of glory, which denotes the reign of God over the inhabitants of the spirit world.

In speaking of God's reign in the hearts of his people, we mean his reign in the person of his Son, the Lord Jesus Christ. The prophet spoke of Christ as King in the Kingdom of Grace. "Unto us a child is born, unto us a son is given." (Isa. 9:6; Zech. 9:9.) "I have set my king upon my holy hill Zion," etc. Christ himself frequently claimed to be King, having "all power given unto him in heaven and on earth." The inspired Apostle confirms our position, when he assures us that "at the name of Jesus every knee should bow," etc.

To constitute a kingdom, we must have laws as well as a King. The Bible is the statute book of the Kingdom of God. The Kingdom of God has the following characteristics:

1. It is spiritual. The Jews had wrong conceptions concerning their long expected King, and the nature of his dominion. In answer to a question he said: "The Kingdom of God cometh not with observation, neither shall they say, Lo here! or Lo there! for behold the Kingdom of God is within you."

2. Eternal in its duration. Daniel said, concerning this kingdom: "Behold, one like the Son of man came with the clouds of heaven," etc. (Dan. 7:13, 14.)

Many mighty earthly kingdoms have passed away; but "The Throne of God is forever and ever." The institutions, and generations, and the kingdoms of the earth will all disappear, but all the elements composing the Kingdom of God, King, laws and subjects are eternal, and will abide "forever and ever."

II. The prayer itself, with regard to its nature, and the time to which it refers.

1. Its nature. The petition is a prayer for the personal enthronement of God in Jesus Christ, as ruler over our hearts and lives.

2. The time to which the petition refers. The petition is in the present tense. The primitive Christians prayed and looked earnestly for the coming of the Kingdom of God in their time, and had the generation following them been as self-denying and as zealous as they were, there would be no need today of praying "Thy Kingdom come." The time of the coming of the Kingdom of God depends altogether upon the piety and zeal of God's people.

In conclusion:

1. A word of exhortation. "Seek first the Kingdom of God," etc. This is the duty of all who feel an interest in the spiritual reign of the Son of God. Forsake the kingdom of darkness.

2. A word of direction. Working and praying must go hand in hand. Our lives must exemplify the blessedness of Christ's reign that others may be attracted, and led to forsake sin and espouse the cause of Christ.

3. A word of encouragement. Glorious victories have already been achieved; the dominion of Christ has been established in millions of hearts. Slowly and steadily Christ's kingdom is advancing, diffusing light and love, reinstating mankind in their true relations to God and to each other. "He shall have dominion from sea to sea, and from the rivers to the ends of the earth." Wherever God's light shines, his truth shall shine; wherever his wind blows, his spirit shall breathe; wherever his water flows, his salvation shall flow; wherever sin abounds, grace shall much more abound.—Selected.

ENLARGE THE PLACE OF THY TENT.

"Enlarge the place of thy tent," etc.—Isa. 54:2.

Dispensational meaning. Domestic figure expressing increased accommodation for a more numerous family.

Grudge not. (2 Cor. 9:5-7.) The more the tent is enlarged by lengthening the cords the more the stakes need strengthening that hold the cords and sustain the cloth covering.

Compare Acts—the enlargement as taught by Peter's vision, and the conversion, Cornelius, etc.

Enlargement means more enterprise for God; world-wide occupation of territory—a plan. Strength implies development—the missionary church must be strong in doctrines, in faith, in gifts to the treasury. The analysis of the text is suggested by the leading words: Enlarge—lengthen—strengthen—gather—grudge not.

—Selected.

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(359)

NINE ARGUMENTS FOR MISSIONS.

These words are mighty, coming as they do from Hon. John Barrett, Minister to Siam, and for seven years an extensive traveler throughout the East.

1. In my experience as United States Minister, 150 missionaries scattered over a land as large as the German Empire gave me less trouble than fifteen business men or merchants.

2. Everywhere they go, in Siam or Burma, in China or Japan, they tend to raise the moral tone of the community where they settle.

3. They are pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship, as well as of Christianity.

4. They develop the idea of patriotism, of individual responsibility in the welfare of the State.

5. They carry on extensive medical and surgical work, build hospitals and encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like smallpox, cholera, and the plague.

6. They do a great work of charity, and teach the idea of self-help among masses otherwise doomed to starvation and cruel slavery.

7. They are helpful in preparing the way for legitimate commercial expansion, and almost

invariably precede the merchant in penetrating the interior.

8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia.

9. They are a necessity to the Asiatic statesmen and people to provide them with that instruction and information required to undertake genuine progress and development.

TWO OPINIONS OF MISSIONS. (360)

The conclusions reached by two men on the subject of foreign missions are brought together in an editorial in the *Century Magazine*. The men were Phillips Brooks and Robert Louis Stevenson.

We learn from Professor Allen that Bishop Brooks, when he went to India in 1882-83, had felt some doubts and misgivings about the actual results, as well as about the methods, of missions. It is interesting that these misgivings disappeared, "and in their place arose enthusiasm and gratitude and hopefulness." The bishop found the missionaries "really splendid fellows," with "far more intelligent talk about religion and the relation of Christianity to other faiths than he would hear" from home parsons. "Tell your friends who do not believe in foreign missions (and I am sure there are a good many such) that they do not know what they are talking about, and that three weeks' sight of mission work in India would convert them wholly." Bishop Brooks saw the drawbacks and difficulties, as his notes show, but he felt the good to India, and he had an instinct of "what these other people will do for our Christianity if they become Christians."

In an appendix to Balfour's Life of Robert Louis Stevenson is printed a paper intended for an address to be delivered before the Women's Missionary Association and members of the General Assembly of the Presbyterian Church of New South Wales, at Sidney, in 1893. In this deliverance, Stevenson acknowledges that he had conceived a great prejudice against missions in the South Seas, and that he had "no sooner come there than that prejudice was at first reduced, and then at last annihilated." "Those," he wrote, "who deblaterate against missions have only one thing to do, to come and see them on the spot."

READY. (361)

"I am ready to preach the Gospel to you that are at Rome also."—Rom. 1:15.

The word translated "ready" really means eager. The verse contains the whole secret of successful missionary enterprise. How many of us can say, "I am eager to preach the Gospel, and not only eager to preach it, but eager to preach it up to the full measure of my ability, 'as much as in me is'"? Our responsibility is measured by our ability. There may not be much in us, but as much as in us is, whether it be little or great, we should be eager to tell others the glad tidings that have saved us.—Rev. R. A. Torrey, D. D.

MISSIONARY ABILITY AND PURPOSE. (362)

Look up the word translated "power" in Rom. 1:16 and the word translated "ability" in Matt. 25:15. In the Greek they are the same. The power of the Gospel becomes, when human resolution grasps it, the ability of the Christian. Let your resolutions burn with the flame of the Holy Spirit, blaze with fiery purpose, leap from good to better and best, and reach abiding results. Give purpose to your ability—purpose clear as sunlight, firm as the rocks, sweet as the flowers, and pure as a white thought of God.—Rev. Luther R. Dyott.

HEATHEN MILLIONS. (363)

"The vast numbers on earth not yet reached with the Gospel message seem to make very little impression upon us. We are stirred by the sight of four or five thousand people gathered in an immense audience room. But if the more than eight hundred millions of people in heathenism should march in single file by a given point at the rate of three miles an hour, it would take about seventy years for the procession to pass. But long before it had passed, another generation of people would have come on the stage to continue the endless march. Among these millions of souls what are the few hundreds of missionaries now sent to them? May God even now pour his Spirit upon all flesh, that all people may see his salvation."

SAFETY IN MISSIONS. (364)

"Our country is threatened with two mighty and growing forces—the power of organized wealth and the power of organized labor. A conflict might easily arise between the two, which would tear the nation to tatters. What is the security against this? There is only one, and that is the progress of Christianity in the hearts of the lowest and most humble as well as the most exalted and strong."

READY FOR THE GOSPEL. (365)

A chief of an Indian tribe of the far north that had never heard the Gospel, thus responded to its first presentation: "Missionary, I have long lost faith in our old paganism. . . . . I made up my mind years ago that this Great Spirit, so kind and so watchful and so loving, did not care for the beating of the conjuror's drum, or the shaking of the rattle of the medicine-man. So I for years have had no religion. Missionary, what you have said today fills up my heart and satisfies all its longings. It is just what I have been expecting to hear about the Great Spirit. Stay as long as you can, and when you have to go away, do not forget us, but come again as soon as you can."

ENTHRONE CHRIST. (366)

Baron Von Welz was so mastered by the missionary idea that after pleading pathetically, but in vain, with the Lutheran Church to give the Gospel to the heathen, he renounced his title and his estates and gave himself, going at his own charges to Dutch Guinea, where he soon filled a lonely missionary grave. Of his

renunciation, he said: "What to me is the title 'well-born' when I am one born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What to me to be called 'your grace' when I have need of God's grace, help, and succor?"

What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?

—Josiah Strong, D. D.

READY TO GO. (367)

It would be a fine thing for our American churches if all that joined them had the spirit of a convert in Uganda. He was asked whether he would undertake a certain work, and he answered, "Is it for me to choose my work? You tell me what to do, and I am ready to obey."

CONVERT MISSIONARIES. (368)

Dr. Richards tells about a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing about Jesus," they cried. "What shall we do?" At last fifty of them took some food and crossed the river and stayed among the villages there for three days, preaching Jesus.

DO YOU LOVE MUCH? (369)

An African woman once asked a sad question about missions. It ought to be asked in every missionary meeting. The question was this: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?"

MADE HER A MISSIONARY. (371)

Miss Mary S. Morrill was one of the American Board missionaries martyred at Paoting-Fu. She was once a teacher in the Chinese Sunday School connected with the Second Parish Church of Portland, Maine. One day she tried to impress the mind of her pupil with the love of Jesus as Saviour of the world. The Chinese lad looked up and said, "I wish some woman would go to China to tell my mother that; she never know it unless some woman go." She had intended to be a missionary, but the way had not opened. These words caused her to offer herself at once to the American Board.

A PREACHER JUST THE SAME. (372)

A score of years ago Mr. ———, a member of my congregation, felt the Pauline sense of obligation and constraint. He wanted to preach. Circumstances prevented. He settled down to serve the Lord as a lay worker. His business prospered. He is an inspiration to every good enterprise of his church; was the moving spirit in having it take up the support of a missionary to India; has, for years, conducted a mission among the colored people of his city; is a leader of missions among the Italians, Poles, and other foreigners, and gives of his time and money without stint or parade to spread the glad tidings everywhere.

—Rev. J. T. McCrory, D. D.

MORE GOSPEL, LESS RUM. (373)

The first letter written in English by a native of the Congo was written to the Archbishop of Canterbury. It was this, and surely there is a lesson in it for Christendom: "Great and Good Chief of the Tribe of Christ: Greeting. The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum. In the bond of Christ. Ugalla."

REVIVAL BY MISSIONS. (374)

Andrew Fuller's church was almost dead, spiritually. He was alarmed, and began to preach on the duty of the church to carry the Gospel to the whole world. He preached on this subject for Sunday after Sunday, till the people began to say, "If the Gospel can save the world, why cannot it save our children, our community?" and the result was a revival. As Bishop Hendrix says, "The Son of God fixed our eyes upon that last man, that we might see between us and him every other man."

PAY YOUR DEBT. (375)

All the world has lately been applauding Mark Twain because, in old age, he went magnificently to work and paid off large debts, contracted through no fault of his own, but which he felt bound in honor to pay. If Christians had universally an equally nice sense of honor regarding indebtedness, if they realized how much they owe to Christ and how little they are doing to pay the debt, would there be anywhere a mission board that needed to beg for necessary funds?

FRUITS OF MISSIONS. (376)

A few years ago Ashantiland, on the west coast of Africa, was one of the darkest and bloodiest spots in the world. Lately a missionary marched for two days among the villages with a company of his school children. They were clad in white, and marched two by two, visiting sixteen villages. In each village there was a welcome, a brief talk about the Gospel, and the children were given a little fruit or other delicacies. What a contrast in this to the savagery of the recent past!

MEDICAL MISSIONS. (377)

Here is an illustration of what is accomplished by medical missions. A wealthy and influential man at Swatow, China, became interested in the medical missionaries' labors and got in the habit of giving them rice tickets for the poor patients. Then his wife became very sick, and the missionaries treated her. The man said, "I should like other women to be treated as my wife has been," and he gave two thousand dollars to start a women's hospital. Next he came to see the advantages of a Western education, and offered the missionaries ten thousand dollars to start a Chinese school where Western learning could be taught. His last step was to destroy his idols and apply for Christian baptism.

THE BOOK OF BOOKS.

READ THE SCRIPTURES. (378)

Psa. 1:2; Jno. 5:39; Josh. 1:8.

"We have done almost everything possible with these Hebrew and Greek writings (the Bible). We have overlaid them. clause by clause, with exhaustive commentaries; we have translated them, revised the translations, and quarreled over the revisions; we have discussed authenticity and inspiration, and suggested textual history with colored type; we have mechanically divided the whole into chapters and verses, and sought texts to memorize and quote; we have epitomized into handbooks and extracted school lessons; we have recast from a feminine standpoint, and even from the standpoint of the next century. There is yet one thing to do with the Bible—simply to read it."—Moulton.

THE COMPLETE PORTRAIT. (379)

"If you wish to look at a portrait of Raphael's what would you think to see only the forehead uncovered, and then only the eyes, and so on, until all the features had been separately seen? Could you gain a true idea of the picture as a whole? Yet this is the way men look at the picture of Christ in the Gospels, reading a few verses and mottoes here and there, and never considering the life in its fullness and harmony."—Henry Ward Beecher.

THE LEADING THOUGHT. (380)

"There is, I conceive, in every prophecy, and in every book which God has intended for the instruction of men, a leading thought which forces itself upon the mind of a serious reader almost without his knowing it."—Maurice.

THE VOICE OF THE OLD TESTAMENT. (381)

"We speak of omens and signs and premonitions; perhaps we know not what we mean. Even in Genesis the leaves are stirring; the air blows upon us from another world. You feel that someone is coming, and so all through the Old Testament. Now it is a sudden flash of light, now a transparent darkness. We feel it in history, in psalm, in prophecy. Sometimes a great voice of thunder, sometimes a still, small voice of comfort. Did I hear the blast of a trumpet miles and miles away, rising and falling in a cadence? It is the sign of the King's approach. There will be a new personality amongst us."—Joseph Parker.

THE FORWARD LOOK OF OLD TESTAMENT. (382)

"One characteristic of the Old Testament is that it has a forward look, an air of anticipation of things yet to come. If the sceptic will not acknowledge prophecy, all the more he must acknowledge what in reality is every bit as wonderful, the power to forebode, as the bud forebodes the blossom and the fruit. If there were nothing else to divide the Old Testament from all other religious books, it possesses this one, this unique distinction, that it expects the New Testament; that it bears in its bosom the stirring of a life more august, more profound than its own life."—Selected.

SAUL OF TARSUS. (383)

If we want to find as perfect an exemplification of a true manly character as frail human nature will afford, I would ask you to contemplate the life and doings and sayings of a certain Saul of Tarsus. A man of gigantic intellect, of vast human learning, of great dialectic skill, of a fiery, burning eloquence, he was not to be despised for want of gifts. As for toil, for labor, for self-denial, for gigantic and unceasing efforts for what he considered the chief good of the human race, he never met with his fellow. A man who never knew what it was to dread the face of man, who lifted up his manacled hands and quailed not in the presence of kings and of emperors, and counted not his life dear to himself—he had, with all his fiery energy and all his indomitable courage, the flowing, gracious courtesy of the perfect gentleman, and the sympathy and tenderness of a true-hearted woman. Free from all selfish motives, constantly battling for the right, humble, yet respecting himself as having a position assigned him and a work given him by God, he carried out to the full, in his own practice, his own precepts: "Quit ye like men, be strong"—"Howbeit, in malice be ye children, but in understanding be ye men."—Preb. Calthrop.

THE DIFFERENCE. (384)

"There is this great difference between the Bible and our sacred books, and it makes me feel that the Bible is of God. Our books tell us what we ought to do, but your book goes further and shows how it may be done."

Such was the language of a Japanese student at Cambridge.

READ THE BIBLE THROUGH. (385)

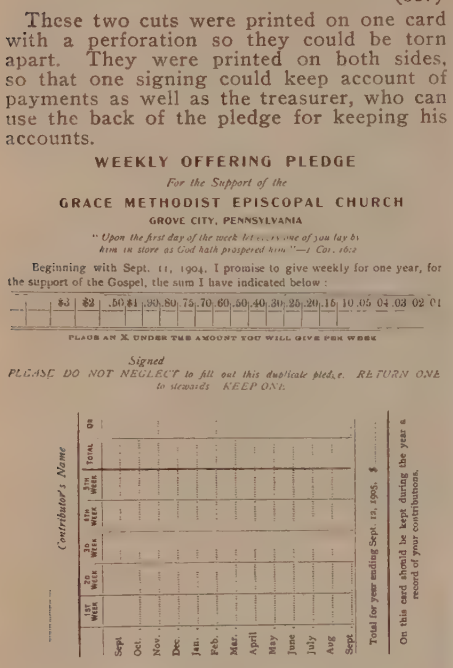
The Rev. Russell Bigelow Pope, of the Methodist Episcopal Church, who recently died in his sixtieth year, accomplished that which seems almost to be beyond belief. He read the Bible through 150 times, 38 times in one year, and once in one day. He made his own concordance, and could give almost any chapter and verse in any part of the Bible at call. For forty years he read the Greek Testament through carefully once a quarter. His reason for this close and accurate searching of the Scriptures is given by Dr. Pope in the *Christian Advocate,* as follows: "Once upon a time I called at a drug store and asked for a certain medicine. The clerk went to the back of the store and laid his hand on the unmarked vial. 'How do you know that this is the medicine I inquired for?' He replied, 'I know my store,' and then I made up my mind I would know the entire Word like that."

OUR MOTHER'S BIBLE. (386)

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that *all the sages said*
Is in the book our mothers read."

PLEDGE FOR CHURCH SUPPORT. (387)

These two cuts were printed on one card with a perforation so they could be torn apart. They were printed on both sides, so that one signing could keep account of payments as well as the treasurer, who can use the back of the pledge for keeping his accounts.



WEEKLY OFFERING PLEDGE

For the Support of the

GRACE METHODIST EPISCOPAL CHURCH

GROVE CITY, PENNSYLVANIA

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."—1 Cor. 16:2

Beginning with Sept. 11, 1904, I promise to give weekly for one year, for the support of the Gospel, the sum I have indicated below:

$3	$2	.50	.$1	.90	.80	.75	.70	.60	.50	.40	.30	.25	.20	.15	.10	.05	.04	.03	.02	.01

PLACE AN X UNDER THE AMOUNT YOU WILL GIVE PER WEEK

Signed

PLEASE DO NOT NEGLECT to fill out this duplicate pledge. RETURN ONE to steward. KEEP ONE.

Contributor's Name

	1st Week	2d Week	3d Week	4th Week	Total
Sept.					
Oct.					
Nov.					
Dec.					
Jan.					
Feb.					
Mar.					
April					
May					
June					
July					
Aug.					
Sept.					

Total for year ending Sept. 12, 1905, $.....

On this card should be kept during the year a record of your contributions.

A CARNIVAL OF CRIME. (388)

Crime is becoming rampant and lawless in this nation. In 1881 there were 1,266 murders and homicides in the United States, one to 40,534 people. In 1902 there were 8,834 murders and homicides, or one to 8,955 people, a more than four-fold increase. In 1903 there were 8,976 homicides. From 1881 to 1903 inclusive there were 82,555 suicides. How feebly the law is executed is shown by the fact that in 1881 there was one execution to 14 homicides, but in 1903 there was one execution to 72 homicides.

A comparison of certain large cities is not to the credit of this great republic. Pittsburg reports 26 murders between January 1 and November 12 last. In twelve cases there was no arrest. In San Francisco since October 14, 1898, there have been 114 murders, not counting Chinese slain. In 47 cases there was no arrest, and no one has suffered the death penalty. South Carolina had 222 homicides in 1903. In recent years there have been 28 assassinations or attempted assassinations in one Kentucky county.

Last year Chicago had 128 homicides. Four were persons killed by officers in discharge of their duties; in 18 cases the murderers were killed or committed suicide at the time of the crime. Of the remaining 106, there was no arrest in 19 cases, and no conviction in 53 cases; of the 34 convictions only one man was hanged.

In Paris during the same period only 15 murders were committed. In London, with a population of 6,500,000, there were 24 murders in the same time. Four of the murderers committed suicide and all the others were arrested.

A Georgia judge stated recently that there were more homicides in that State than in the whole British Empire. In Georgia one person in a hundred is convicted and in England one in three.—*McClure's Magazine.*

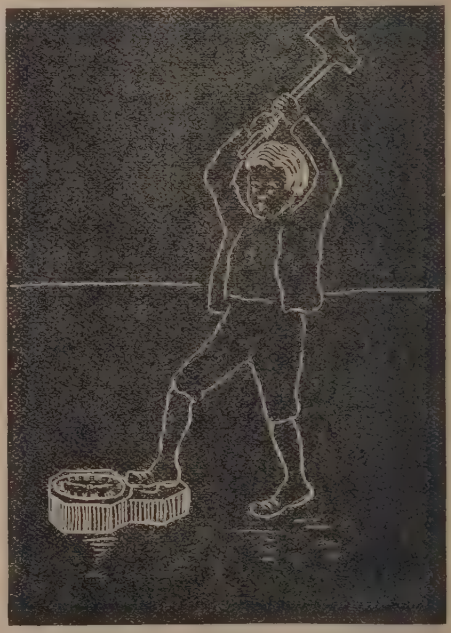
KILLING TIME. (389)

From "Church Talks," by Sam Fickel, published by Williams & Fickel, Chicago.

What a calamity it is to have more time at our disposal than we really know what to do with. One sure way to gain success is to utilize every moment of the day profitably.

Men who have accomplished great things in this life have been men who have had no time to "kill," but on the contrary they often stole hours out of the night in which to work.

We often hear some fellow make a remark of this kind, "Let us go to the theater, or let us do this thing or that," and by the dissatisfied tone in which it is



said we know the words are but the promptings of an empty, aimless, do-nothing life. All doubts of the emptiness of this life are dispelled when perhaps he adds this excuse, "Oh, well, it will kill a little time; I don't really care about the show, but it will help to pass these weary hours."

Note.—Draw lessons from such lives as Edison's, Gladstone's Marconi's, etc.

Homiletic Department.

G. B. F. Hallock, D. D., Editor.

GIST OF RECENT SERMONS.

By A. C. Dixon, Herrick Johnson, Theodore L. Cuyler, Henry Montgomery, C. I. Scofield, Arthur T. Pierson, William Downey, Alexander Urquhart.

WHAT SHALL THE RESURRECTION BODY BE?

"With what manner of body do they come?"—1 Cor. 15: 35.

It must be that a great multitude of hearts would count it sweet and beautiful to have something assured to them concerning the resurrection body. Has God said anything about it? Seeking to avoid being wise above what is written, we believe the following things may be affirmed and rested in with rejoicing confidence as God's sure word of prophecy:

I. The resurrection body will be material—made up of matter, in contradistinction from mind or spirit. Our body is material now, wholly unlike our inner, truer, and only essential self. It will be material then, wholly unlike our inner, truer, and only essential self. While this is simply presumptive, it is conclusive in the absence of proof to the contrary.

Again, the apostles extend reference to different kinds of "flesh," and the differing glory of "bodies" is otherwise inexplicable. "All flesh is not the same flesh," but its changes do not change its essential substance. All flesh is "flesh," though not the same flesh. Celestial and terrestrial bodies differ in glory, but they are material bodies still. Now, if the difference between the present body and the resurrection body is substantive and fundamental, these allusions lose their force and have no significance. Still again, Christ arose with a true resurrection body. But the body with which he rose was material. What did he say when his disciples doubted it? "Behold my hands and my feet." "Handle me and see." "A spirit hath not flesh and bones, as ye see me have."

Some say this was not his resurrection body, but the body of his burial simply restored to life; and that the vital change by which the mortal took on immortality occurred at the ascension. But how then is Christ "the first fruits of them that are asleep"? What are "first fruits"? They are fruits that are first in order of time, and fruits that are like the fruits that follow after. They precede the remaining harvest and are a sample of the remaining harvest.

Some change, indeed, passed upon Christ's body as he went from Olivet to heaven—giving it a glory such as it wore on the mount of transfiguration. But the vital change occurred at the sepulchre where its weakness gave way to power, and death and dissolution were made forever impossible. "Now hath Christ been raised from the dead, the first fruits of them that are asleep." The first fruits were material. So shall the whole harvest be.

II. The resurrection body will be our own body in unbroken identity. "God giveth it a body even as it pleased him, and to each seed a body of its own." He makes no mistake in the succession. Wheat comes up wheat, and corn comes up corn; and the thought is, matters will not get mixed in the resurrection of saints any more than they do in the resurrection of nature. This reference to the law by which every seed sown produces after its kind is meaningless here if it is not intended to assure us that the body of the burial will have in the body of the resurrection a true and legitimate successorship.

This position is further emphasized and supported and, indeed, made incontrovertible by the very meaning of the word—resurrection. How can a body be said to be risen again that never was buried? The thing that is sown is the thing that was raised.

Here we reach the difficulty that so often staggers faith. If the buried body and the risen body must be the same to constitute a resurrection, how is it possible for the dead to be raised? These bodies are burned, cast into the sea, and buried in the earth, dissolved in nature's laboratory, taken up into animal and vegetable life, flung into the all-surrounding air, breathed into myriads of lungs, made food for man, and so organized as elements of other bodies, which also die and repeat the process. The question returns with an added emphasis, How are the dead raised up, and with what manner of body do they come? This brings to our third Scripture certainty.

III. The risen body will not be the same as to actual materials, atom for atom. Mark, now, how the apostle, while maintaining the body's identity, as we have seen, distinctly denies the sameness as to actual materials. "Thou sowest not that body that shall be; but thou sowest a bare grain"; that is, the mere naked kernel. That buried kernel of wheat, in its separate and specific atoms, does not come up again, but wheat comes up. The identity is never lost. God gives to every seed its own body. He does not give to the wheat seed a barley body, nor to the oat seed a wheat body. "So also is the resurrection of the dead." The dead body, like the dead seed, maintains its identity in unbroken continuity through all the marvelous transformations of burial and resurrection, but it does not perpetuate its atomic parts. The identical material atoms of the body we lay in the grave do not come up out of the grave any more than the identical material atoms of the kernel of corn we put in the soil come up. But the identity of the body is no more lost than the identity of the corn.

IV. The fourth Scriptural certainty given us by the apostle is, that though the body is

material, this is no bar to marvelous changes and great glory. There is a flesh of beasts, of fishes, and of birds. There are bodies celestial and terrestrial. There is one glory of the sun, another of the moon, another of the stars. For one star differeth from another star in glory. "So also is the resurrection of the dead." The possible modifications of matter are almost endless. What a difference between the crawling caterpillar, with its dull hues, and the fairy butterfly, flashing sunbeams from its wings! Resurrection wrought that magic—death and resurrection. It is the same body; yet how changed the atoms and elements! It may remain material and yet take on a beauty and a glory and a capacity fitting it for splendid uses in the changed conditions in the heavenly world. And here we reach our last Scriptural certainty.

V. The resurrection body will have certain distinct characteristics in positive contrast to those that mark the body of the burial. The apostle, under inspiration of God, in his marvelous answer to the question, "With what body do the dead arise?" proceeds to say what these characteristics are. So far as he goes we have a sure place for our feet.

a. "It is sown in corruption; it is raised in incorruption." This is the first contrast. Here it is in process of decay. The doom of death is upon it. But it will be raised in incorruption, with nothing in it or of it upon which disease and corruption may fasten—a body of undecaying parts and powers, its mortality swallowed up of life.

b. "It is sown in dishonor; it is raised in glory." This is the second contrast. The body is laid away a lifeless body, a dead body, a corpse. Death makes spoil of its beauty and delivers it over to loathsomeness and putrefaction; but it will be raised in glory.

c. "It is sown in weakness; it is raised in power." This is the third contrast. Here the body is weak. It tires of effort, is easily exhausted, needs frequent rest. At death it is utterly powerless. But it will be raised in power. Not in the possession of enormous physical strength, but free from the possibility of decrepitude, traced with the vigor of immortal youth, and aglow with the freshness of eternal morning.

d. "It is sown a natural body; it is raised a spiritual body." This is the fourth and last contrast. And at first blush it seems like a contradiction to what has alreay been said. If the resurrection body is "spiritual," how can it be material? The "natural body" is not the body as mere matter, made up of material atoms, but the body by nature as it is now constituted, subject to corruption and death. And the "spiritual" body is just the opposite of all this—not a spirit body, for that would be opposed to a matter body—but a body without infirmity, not subject to death, immortal like the spirit, fitted for the spirit home; but still a body—a true, material body.

The further saying of the apostle, "that flesh and blood cannot inherit the kingdom of God," is in perfect consistency with this position. He means by "flesh and blood" the body as now constituted, with its weakness and perishableness and mortality, for corruption cannot inherit incorruption; that which is mortal cannot be immortal.

Let us keep to the record. We have no need of guesswork. It is enough to know that the passageway through the tomb is ablaze with the glory of resurrection; that dust and ashes are the seed-plots of immortality. Through and through the valley of the shadow of death is shot the glory of these resurrection rays. How it banks the way to the tomb with flowers! How it transforms the grim skeleton into one of God's beautiful presence angels, come to empty our tombs as Christ's tomb in the garden was emptied. "O death, where is thy victory? O death, where is thy sting?"

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—Rev. Herrick Johnson, D. D.

PAUL, THE READY.

Text: "I am ready to preach the gospel to you that are at Rome also.—Rom. 1:15. "I am ready not to be bound only, but also to die at Jerusalem."—Acts 21:13. "For I am now ready to be offered."—2 Tim. 4:6.

Three times Paul says, "I am ready." Once "to preach the gospel to you at Rome;" again, "to be bound at Jerusalem;" again "to be offered up." Ready for service, ready for suffering, ready for sacrifice. There was a time when the apostle was not ready; we must go back just three steps in order to see how he was led to become a ready man.

I. Now the first thing that happened to him was that he began to see. He tells that himself. "I saw in the way." It is a blessed thing when we begin to see. The very first thing that a man gets when he is returning to God is the eye to see himself and to see the Saviour. The starting point is the light of the Son of God.

II. After the Lord gets our eye he gets our ear, because it was through the ear that the serpent led our first parents astray. There is in Milton's "Paradise Lost" a striking situation, where the angel Uriel comes down from heaven to look in the garden of Eden for Satan. Wand in hand, he goes about the garden; but Satan he can see nowhere. About to give up the search, he sees a toad lying at the ear of Eve. He touches the toad with the tip of his wand, when out springs Satan. What is the meaning of it? Satan captured the ear of Eve, and there he lay. When we begin to get back to God, we will begin to listen to his voice.

III. After Paul heard he surrendered. He gave up everything. He was a man with a splendid intellect, with all the intellectual culture that the day afforded. He had been at college; he had sat at the feet of Gamaliel. He was an intellectual giant; but that wonderful intellect of his was laid at the feet of Jesus. It is not true that the greatest intellects have been devoted to the opposition camp. The men that have done most to advance science are men that have believed in that old Book, and in the God of that Book, and in the Saviour whom that Book reveals. And so the apostle Paul surrendered all to Jesus Christ.

At one time Paganini, the great violinist, wanted to make a great impression on a crowd in Paris. Working the strings of his violin with his thumbs, he broke one. Then there was tremendous disappointment over that vast audience. In the same way he broke a second and a third, and while the crowd was uproarious against him, he stepped to the front, saying: "Ladies and gentlemen, one string and Paganini." And wonderful music came from that one string. One string and Paganini; a surrendered soul and God Almighty. The very best is made of our lives when we surrender to the Lord Jesus Christ. For then he comes into our lives, and we say with Paul, "I live, nevertheless not I, but Christ liveth in me."

IV. All this went before the apostle Paul's readiness. He had seen the Lord; he heard his voice; he surrendered all; after that he said, "Lord, I am ready." What for?

1. He says first, "For service." Why? "Well, " he says, "I am a debtor, both to Greeks and barbarians." The Greek represented culture; the barbarian, ignorance. "Debtor to the upper ten and to the lower ninety." Who believes that today? There was a man who handled your baggage. Were you through with him when you gave him a quarter? Paul says you were not. Were you through with the bootblack when you paid him for shining your shoes? Paul says you were not. Are you through with your maid when you pay her the weekly wage? Is that all you owe? If you think that, you do not understand what Christian service is. The apostle says: "Debtor to all; to every man I meet." That is the Christian spirit; that is the spirit of brotherhood. Greek and barbarian, bond and free, wise and unwise—we must see them all as our brethren. Then we shall have a new kind of religion.

2. Ready for suffering.

3. Ready for sacrifice—to die. "Paul the ready."—Rev. Henry Montgomery, D. D.

THE WALK OF FAITH.

Heb. 11: 1-40.

We are to look together this afternoon at the great faith chapter. For one I am glad that faith is here taken up experimentally rather than doctrinally Here we have not a disquisition on faith, after the manner of the theologians, but we have a succession of pictures showing what faith has done, and how it works as a dominant principle in the life that now is. Abel and Enoch and Noah and Abraham and the other pattern men of faith pass before us as living illustrations of the faith principles.

It is not difficult to penetrate the writer's motive. He was writing to Hebrews who had at least professed faith in Christ, but who were in danger of lapsing back into Judaistic views of the importance of works. The writer meets that tendency indirectly but powerfully by showing them that all the great men of the Bible had been great not through works, but through faith—that faith was no new principle in the Gospel, but an old principle to which, in the Gospel, a universal application was given.

Let us then take up our chapter and learn from it how faith works in human lives.

I. First of all, then, note carefully that verse one is not a definition of faith, but a most precious expression as to the sphere in which faith works, and as to what it accomplishes in that sphere: "Now, faith is the giving substance to things hoped for, the evidence of things not seen."

Evidently that statement, as I have pointed out, does not define faith. A phrase in 1 John 5: 14 gives the best definition of faith of which I have any knowledge: "and this is the confidence that we have in him." Faith is confidence in God, and hence in God's word.

We cannot be too simple here. Faith may have secondary effects which react upon our feelings, but faith is not believing something because we "feel" that it is true, but because God says it is true. Let me be understood: I do not question, but rather affirm, that concerning matters of guidance in the daily path there is often a voice in the soul, but it is the Bible which points out the path, and the principles which must govern the life in that path. Faith demands a promise, a revelation, but bases upon that promise a "confidence in him" which instantly makes the promised thing real.

II. Note now the sphere within which faith lives and moves and has its being: "things hoped for;" "things not seen." The contrast is between things "seen" and things "unseen." And this, let me remind you, very exactly defines the respective spheres of science and of faith. Science has to do with things seen. Within this sphere science has wrought marvels, and deserves all honor. But in the sphere of the unseen, in the arcanum of things at present invisible, science has no place and covers herself with folly when she intrudes there. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2: 9.) It is in this sphere that faith walks erect, triumphant and with assured step. See how true this is.

1. The first use of faith, logically, is to get a sinner right with God, and that is the order here. "By faith Abel offered unto God a more excellent service than Cain," etc. Here, as you know, were the only two possible forms of religion. Cain brought an offering which stood for the union of his toil and God's providence, but it expressed neither the guilt of sin nor the divine condemnation of that guilt. And all modern perversions of Christianity have that fatal defect; they are unbloody. They may talk beautifully about the character of Christ, and poetically about his death, but they have no answer of suffering under the divine justice to the guilt of sin. And Abel had nothing but his "gifts." The first use of faith, then, is that by it sinful man brings to holy God the offering which the justice of God demands, and which his mercy has provided—"the Lamb of God that taketh away the sin of the world."

And the very moment that is done, death, even physical death, is no longer a necessity. Enoch, who also had the testimony that he pleased God, was translated that he should not see death. "We shall not all sleep." The Lord may come at any moment, and if he does, not

one of us will die. (1 Thess. 4:14-16; 1 Cor. 15:51, 52.)

2. Let us remember, too, that Enoch found faith a glorious thing to live by, as well. He "walked with God three hundred years," and only faith can walk with the Invisible.

The next instance, that of Noah, shows how faith concerning "things not seen as yet" instantly influences conduct. Mark the seven wonderful things in the old patriarch's faith. (*a*) The ground of his faith: "warned of God." (*b*) The sphere of his faith: "things not seen as yet." (*c*) The effect of his faith: "fear," that prudence which becomes sinful man with divine warning. (*d*) The activity of his faith: "he prepared an ark." (*e*) The result of his faith: "saved his house." (*f*) The testimony of his faith: "he condemned the world." (*g*) The reward of his faith: "righteousness."

3. Faith, again, is the only principle upon which practical separation can be maintained. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he should go." That call came to him in Ur of the Chaldees, and it demanded separation from all that mere nature holds most dear, but by faith he "obeyed."

4. It is faith, again, which gives character to the walk. "By faith he sojourned in the land of promise as in a strange country," etc. How loose he sat to things seen! Even to the very things which were his by promise. Abraham's faith laid hold on the star-seed, the heavenly promise, and henceforth a tent was good enough for the man who was looking for a city. Faith made that city more real to Abraham than the very mountains of Israel.

5. Mark once more that faith is the channel through which divine power enters human life. It was "through faith" that Sara received "strength to conceive seed." Oh, how necessary today is that faith which can "receive strength"!

6. Faith, once more, undertakes great things for God. "What should I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson," etc. And here I challenge the hosts of doubt and unbelief. What great thing for God and man was ever yet wrought by the atheist and agnostic? Come, this is an old world; unbelief has had its innings for weary centuries—where is the record of its victories?

7. And, lastly, it is faith which sustains in trial. "Others were tortured not accepting deliverance." "And others had trial of cruel mockings and scourgings," etc.

History, friends, bears no such record of every conceivable form of heroism as that which the heroes of faith have manifested. The soldier does his great exploits in the sight of thousands; at the most a soldier's death awaits him. Read the *acta sanctorum,* if you would know to what sublimities of heroism faith can inspire, under what extremity of suffering faith can sustain.

III. And yet, great as faith is in what, instrumentally it effects, the blessed Object of faith, our adorable Lord, is infinitely greater. There should be no chapter division at verse 40; for the Spirit could never leave us looking at mere faith. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus."

After all, who gives faith its potency?—Jesus, "the author of our faith"; and who insures the continuance of faith?—Jesus, the "finisher of our faith." "Author and finisher!" Well, then, let us draw our faith from him, not looking at our faith, but ever and only "unto Jesus."—Rev. C. I. Scofield, D. D.

THE INDIVIDUALITY OF GRACE.

"Who loved me, and gave himself for me." —Gal. 2:20.

This passage of Scripture is the counterpart to that little gospel of John 3:16: "God so loved the world, that he gave his only begotten Son." Nothing is said in that verse about the love of Jesus for sinners, or about Jesus giving himself; it is God's love and God's gift. But if you put this verse along side of that, it is like bringing one hand to another in close embrace; you have the two opposite texts that fit together and give us the whole gospel. God loved the world, and gave his only Son; Jesus loves me, and gave himself for me.

We shall naturally look at two things in this text: First, what it says about Jesus; second, what it says about me.

I. He loved and gave himself. Was there ever such love as that? Angels stand and look down into the depth of that love, but even an angel's sounding line cannot reach to the bottom of it.

There is something about the love of Jesus Christ that forbids not only description, but imitation. We can only now and then reflect a single beam from this Sun of Righteousness when we catch the inspiration of its unselfishness. We have been accustomed to say that a mother's love can never be counterfeited, but how much more the Saviour's love! I remember during the late American War there was a young soldier that was wounded very seriously, and very nigh fatally. He was borne to the hospital, and rapidly became delirious; but before that he had given the attending surgeon the name and address of his parents. The surgeon, fearing that the worst was near at hand, sent a telegraphic message to his mother, who lived near. She took the next train and came immediately down to where her son lay in this delirious state. The surgeon met her at the door of the hospital, and he said, "Madam, you must not go in. Your son is hanging between life and death; the least excitement, even the excitement of meeting you, might turn the scale and prove fatal. You must not go in;" and there that mother stood in the vestibule of the hospital and looked through the door at her son lying on the cot, and for two or three hours of mortal agony, such as a mother only could experience, she yearned to go and sit by his bedside. Finally, she could no longer endure it, and she beckoned to the surgeon, and said, "Doctor, just let me go in and take the nurse's place, I won't say a word to him; I

won't let him know that I am his mother; I will not even call him by name or put a kiss upon his brow, but I must go and sit by him; I shall die if I stay here." "Well," said the doctor, "Madam, you may go if you will solemnly promise me that you will not let him know who you are." She promised. She went in and took the nurse's place. The poor boy was lying with his face toward the wall; by and by, in the fever of delirium, he turned around for a moment and groaned; and then as he turned back again toward the wall, she reached out her hand and laid it on the fevered brow. "Why," he said, "nurse, that is just like my mother's hand." If it is impossible to counterfeit a mother's love, who shall counterfeit a Saviour's?

Jesus did not suffer the exact penalty due to sin, and which the sinner would have borne, but Jesus suffered an equivalent before the law, something that the law and justice of God could accept as a substitute and equivalent for the sinner's punishment, and as magnifying the law, just as much as though every sinner had come to suffer the due exclusion from the presence of God, and the eternal weight of his holy wrath.

II. Now, having spoken very briefly about how our Lord Jesus Christ loved us, and what he did for us, I especially desire for a few moments to emphasize the me; for all that I have said is but the introduction to what is to each believer a most precious word in this text, that same little word, me. "He loved me, and gave himself for me." God shows his greatness in this, that even in the mass he never loses sight of the individual. He loves each one of us, and cares for each one of us personally. We are told in the eleventh of John, "Now Jesus loved Mary and Martha and Lazarus." How often we thank God for that! It would have been so easy and short to say, "Jesus loved the whole family." That would not do; no, "Jesus loved Mary and Martha and Lazarus." So it is with the church in this house; every one of us he can name, and he loves each one separately and individually. And how beautiful is his treatment of Peter! In the twenty-second of Luke, Jesus says, when he warns Peter of the coming temptation, "Behold Satan hath desired to have you"—that is plural, have you all—"that he may sift you as wheat; but I have prayed for thee,"—singular—"Peter," because Peter was to be in the depth of a great temptation, and was to deny his Lord three times, and with oaths and curses; and so, while he said, "Satan hath desired to have you all that he may sift you as wheat, I have prayed for thee that thy faith fail not." See how Jesus followed that same Peter. It seems quite incredible that he should think of one poor, weak disciple when he has the interests of the universe on his hands and on his heart; yet, so it is. When Peter denied his Lord, denied him again and again, the cock crew; then Jesus turned and looked upon Peter; Peter saw his look, and went out and wept bitterly. And then when he rose from the dead, the angel conveying the message from Jesus, says to the woman, "Go, tell my disciples and Peter." Why "and Peter"? Because Peter had said that he was not a disciple. He had voluntarily cut himself off from the number of the disciples, and if Jesus had sent a general message, "Go, tell my disciples," Peter might have said: "That does not mean me; the Lord does not recognize me, for I have said I am not his disciple, and sworn that I am not, and cursed and blasphemed to confirm my oath and my lie." Jesus, therefore, knew how Peter would feel, and he sent a special message to Peter. If you will compare the gospel narratives, you may see the reason why Peter, when he heard the message, got up and ran toward the sepulcher. He could not restrain his impatience. The Lord had sent for him, had sent word to him, and the only individual message that was sent was to the very man who had denied him. May this not be the reason that his impetuous nature could no longer be restrained, and so he ran with all his might to the tomb where the Lord Jesus had lain? Oh, yes, he "loved me," "gave himself for me."

Paul says in this same chapter and verse, "Christ liveth in me." Not only did he love me and give himself for me, but he "liveth in me." The thought is that every believer needs a whole Christ for his salvation, and has a whole Christ for his sanctification, his joy, and full redemption. Every little drop of rain or drop of dew gets the benefit of the whole sun. If you look at a drop of rain when the sunlight falls upon it at a peculiar angle, you will get all the colors of the rainbow. Why? Because the whole sunbeam is in that drop. In the sunbeam, you know, there are violet, indigo, blue, green, yellow, orange, red, all combined in white light; and when one little drop of rain or dew prismatically separates all these colors and gives the violet, indigo, blue, green, yellow, orange, red, like the rainbow, it shows that the drop that is so small, nevertheless takes in the whole light: all the light, all the heat, all the life-giving power of the sun blesses every drop. And if you are a child of God there is in God the Father no light or life or love that is not for you, just as much as though there was no other persons in all the world to be benefited and blessed and saved and sanctified. God gives the whole price for your salvation, sanctification, and glorification.

When the blacksmith welds two pieces of iron he puts both into the furnace and sends the blast through it until they are at white heat. Then he places them on the anvil, one upon the other with nothing between, and brings down the huge hammer upon them, and so welds the two into one. Jesus would unite you with him. He says, "Poor sinner, lovest thou me? Follow thou me." As William Arnott said, he puts the "thou" upon the "me" with naught between, and so welds the two into unity. Will you be united with Jesus? Then it is very simple; let him put the "thou" and the "me" together, while you gladly consent to have nothing henceforth come between your Lord and you. While the Lord Jesus says, "Poor sinner, lovest thou me? Follow thou me," let your heart respond, "Jesus, I accept thy love and sacrifice for me, and from this time forth, forgiven, redeemed by blood, I will follow thee whithersoever thou goest."

—Rev. Arthur T. Pierson, D. D.

THE HUMAN AND DIVINE IN CHRISTIAN WORK.

Text: "He gave the loaves to the disciples, and the disciples to the multitude."—Matt. 14: 19.

Jesus seems to have reached great popularity at this juncture. The people could not hear enough of this teaching, nor see enough of his work. They flocked to him from every quarter. Thousands gathered around him. The most of them were doubtless Passover pilgrims on their way to Jerusalem to observe the annual feast. What thoughts of the past, present and future would be called up by the scene! Thoughts of their past history, the bondage of Egypt, the mighty deliverance wrought; the still mightier deliverance to which the feast pointed.

The day is wearing away. The minds of the disciples are troubled as to what is to be done with this great company. The food necessary to supply so many is not at hand. "What is to be done?" is the question uppermost in their minds. They suggest that the multitude be sent away. This seemed but a reasonable course to pursue. The desert place, night coming on, and the multitude without food, presented a problem that might well constitute reason for anxiety to any that were of a sympathetic nature. To the disciples there did not seem any other way out of the difficulty. The reason was that up to this point the disciples placed the needs of the multitude, and the insufficient supply at their command, between them and their Master, instead of putting the unlimited power of Christ between them and the needs of the people. It is ever thus. Elijah on Mount Carmel, with the consciousness of God's presence, works wonders, and puts to confusion the hundreds of Baal's worshippers. But Elijah, with eyes turned from God, is cowed by the threat of an impious woman. David, the shepherd lad, with a sling and a smooth stone, is able, through trust in God, to achieve more than the armies of Israel. It is the same today. God is able to take the smallest gift, or talent, and make it mighty in his hand. What is needed is not so much great faith, as faith in a great God. Faith in one who is able to do exceeding abundantly above all that we can ask, or even think. When we look at the purely human side, our difficulties will appear. Up to this point the disciples saw the human side; the hungry multitude with only five barley loaves and two small fishes as their store of supply. Man's extremity is God's opportunity. The Master said that it was not necessary to resort to the expedient of sending these thousands of people away. "Give ye them to eat," is the direction. The command seems extravagant. It made them feel how insufficient they were, with the little they had, to obey it. "Bring what you have to me," said the Master. The loaves and the fishes were just what the people needed. He accepts their gift and manifests his power through that which they gave him. He does not command that the supply shall be increased before he accepts it.

I. Our first condition of usefulness is to bring the little we have to Christ. By so doing we shall find that if we have taken whatever of thought and feeling and opportunity we have, that which is blessed by him is equal to all that life's occasion demands. But without the blessing the loaves remain five, and however great our effort the people continue hungering. The disciples are not held responsible for the result, as the Master proposes to meet the needs of the vast company with this apparently inadequate supply. Their part is to do what they are bidden. The Master will assume the responsibility of failure, if failure should follow. To outward appearance there may have been no change in the food thus brought to Christ, but he blessed it, and this made all the difference. That which at most could feed only a few, is now more than sufficient for thousands. Our first duty, therefore, is to bring our resources to Christ and put them into his hands. Without his blessing the greatest ability will fail. Christ can do nothing with us until we have really given ourselves into his hands. But when the life is fully yielded to God, no one can tell what amount of good may be wrought even with the smallest abilities. This has been proven a thousand times.

2. But we have been looking mainly at the divine side of the miracle. Christ always uses human instrumentality, so far as the human will reach. "He gave the loaves to the disciples and the disciples to the multitude." The broken loaves pass through the hands of the disciples. In our thought of dependence on divine power we are sometimes apt to overlook the human part in Christian work. True, we cannot place too much emphasis on the divine, in the extension of the Redeemer's kingdom, for we are clearly taught that without God's aid all our efforts will be fruitless. On the other hand, in their proper relation, we cannot too strongly emphasize the human side. God has so adjusted his work in the saving of men, that while we can do nothing alone, neither will God usually work without us. "We are co-workers together with God." Christ performs the miracle of multiplying the loaves and fishes, but the multiplied food must reach the hungry thousands through the hands of the disciples. Between Christ and the people there is still the human ministry. It is a law of Christ's kingdom that, whenever possible, divine gifts are passed to men through other men. When God would reveal his will, he spoke through human lips, and while it is the Spirit through the Word that regenerates, enlightens, sanctifies, and comforts, yet no human eye sees him. The message we hear is spoken through human lips. The Saviour's parting commission to his disciples and through them to the church must be carried out through human instrumentality. The world will learn to know and love the Saviour just in so far as the human messenger goes forth telling the old, old story of Jesus and his love. "He gave the loaves to the disciples, and the disciples to the multitude."—Rev. Alexander Urquhart, Ph. D.

ETHICS OF BUSINESS.

From Present Day Life and Religion, Published by F. M. Barton.

Text: "Not slothful in business: fervent in spirit; serving the Lord."—Rom. 12: 11.

Business may be defined in a loose way as whatever one does for the purpose of making money. The fruit dealer on the sidewalk, the peddler with the pack on his back, trudging through the country, the stone-breaker who uses his hammer on the street, the hod-carrier who climbs the ladder, the lawyer preparing his brief, the architect drawing his plans, the carpenter plying his trade, the banker investing his money, and the merchant buying and selling his goods are business men, each one using his own mental, physical and financial capital.

In considering the ethics of business we need to settle three things: (1) What kind of business may one engage in? (2) What methods of business are right? (3) What motives should control in business life?

I. The nature of business.

A business that enriches us while it works harm to our neighbor cannot be right. A business that depends for success upon pure chance cannot be defended upon ethical grounds.

There is in all business an element of risk, but when its success depends upon industry, intelligence and skill, the risk is not measured by chance. Success or failure then depends upon the wise use of means. When means are eliminated and success depends upon luck, the gambler's feverish unrest takes the place of the toiler's patient work. This desire to get money without earning it is the ruin of many a man. The lucky individual is in the long run the most unlucky.

No conscientious man can make money out of a business which works harm to his neighbor. The church member who rents his property for saloon or prostitution purposes is a worse enemy of the cause of Christ than the avowed infidel. The "whited sepulchre" of his profession does not conceal the "rottenness and dead men's bones" of his inner life.

To those who know his double life his presence in the church of God is malodorous and ghastly.

The church that knowingly uses the Devil's money in doing the Lord's work will have to pay interest to the Devil in some way, and it is better not to be under such obligation to the Prince of Darkness. The interest will sooner or later amount to a mortgage, which the old fiend will be glad to foreclose.

To sum it all up in a word, the business of every Christian man should be able to stand the test of the Ten Commandments and the higher law, "Thou shalt love thy neighbor as thyself."

II. Methods of business.

The law which rules the nature of one's business should also apply to its methods, and under this head let us consider three things.

1. Honesty.—Paul wrote to the Romans, who lived in an atmosphere of diplomatic intrigue: "Provide things honest in the sight of all men." There is an universal consensus of opinion as to honesty. It means truth in word and action. It is the opposite to sham and deception. The honest merchant will tell the truth about his goods. The honest manufacturer will not put a first-class label on a second-class article.

A man once said to Mr. Moody, "If I become a Christian it will bankrupt my business. I am a soap manufacturer, and every good thing I say about my soap is true; but there is one thing I do not say: it rots the clothes. If I should tell all the truth about it nobody would buy it." Let us hope that he did not persist in bartering his soul for soap; but he had the true conception of honesty which demands that we shall not act a lie by refusing to tell the whole truth.

A story with a moral is told of A. T. Stewart's first day in business. A clerk told a lady that the colors in the calicos he had sold her would not fade. When she left, Mr. Stewart said to the clerk, "That woman will return and want her money back, and she will be right. I do not want my customers deceived as to the quality of goods." "Well, Mr. Stewart," replied the clerk, "if that is to be your way of doing business, I will seek employment elsewhere; you will not last long." But A. T. Stewart did last. However, I have not since heard from that clerk.

2. Industry.—Thomas Edison, when asked for the secret of his success in life, replied, "I never look at the clock."

A lazy fellow was asked why he slept so late in the morning, and he replied, "I am employed hearing counsel. Industry advises me to get up, and sloth insists that I lie still. There are so many reasons, pro and con, that it takes a long time to argue the case, and dinner time may arrive before it is settled." Listening to the arguments of sloth has wrecked many a life. It is the man who regards the case as settled on the side of industry who does anything in this world.

3. Altruism.—Try your business by the golden rule, which means to live, let live, and help live. When the rule of gold displaces the golden rule there is always loss. No amount of financial gain will atone for a greedy, grasping disposition, and one need not resist the sense of satisfaction which he feels when now and then it is made apparent that greed has overreached itself and suffers loss in the attempt to rob its neighbors.

III. Motives in business.

Some men make money just for the sake of making money. Business is what Ruskin calls it, "A great game." They make a dollar that they may make another dollar. It is like gaining runs in base ball. A run is good for nothing but to count. And the game is to make more runs.

Others make money just to gratify the flesh. They want what money can buy: a luxurious home, sumptuous fare, fine clothes, carriages and automobiles. Still others make money that those they love may have the necessities and luxuries of life. And others desire to do good. They would like to leave the world better than they found it.

But the highest of all motives is that we may serve God in serving our fellow-man. "To do good and communicate, forget not, for with such sacrifices God is well pleased." This Scripture unites philanthropy with spirituality. It urges us to please God by helping man. Such a motive uplifts and inspires. It keeps us on the earth while we look up to heaven, and this looking up lifts up. The sense of partnership with God enobles; the honor of it cannot be surpassed. The thought of stewardship which

recognizes God as proprietor, while we do business on his capital, carries with it a sense of dependence upon him as well as responsibility in using his gifts that cannot fail to make noble character.

Queen Elizabeth asked a rich English merchant to go on a mission for the crown. The merchant remonstrated, saying that such a long absence would be fatal to his business. "You take care of my business," replied the queen, "and I will take care of yours." When he returned he found that his business, through the patronage and care of the queen, had increased in volume and he was richer than when he left.

So every business man can afford to place the interests of Christ's kingdom first, for the promise is clear and unmistakable, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Make money for Christ, and he will make money for you. Supply his needs, and he will supply yours. Keep his laws, and he will keep you. Do his will, and he will look after your welfare. If losses come, he will see that they are ultimate gains. Link your destiny in time and eternity with Jesus Christ, and bankruptcy will be impossible.

Prize the spiritual above the material. Transmute the seen and temporal into the unseen and eternal. Lay up treasures in heaven, so that death, which impoverishes the rich worldling, will be your enrichment. Ever seek Christ's "Well done" here, and you will receive it hereafter.—Rev. A. C. Dixon, D. D.

"DESTRUCTIVE HERESIES."

REV. J. H. JOWETT, M. A.

From a sermon preached at Westminster Chapel at the installation of Rev. G. Campbell Morgan, D. D.

Text: "Destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction."—2 Pet. 2:1.

This is a dark and appalling chapter. The misery and desolation of it are unrelieved. Amid all the cold mystery and darkness of the chapter, one thing becomes increasingly clear as we gaze upon it—that the depraved life is the creation of perverse thought, that in "destructive heresies" is to be found the explanation of this immoral conduct. A man's thought determines the moral climate of his life, and will settle the question whether his conduct is to be poisonous marsh or fertile meadow, fragrant garden or barren sand.

All the corruption of this chapter is traced up to unworthy conceptions of Christ, to the partial (if not entire) dethronement of "the Lord of life and glory." The immorality has its explanation in "destructive heresy."

I. The instinct of reverence lacking.

In what was their thought defective? The secret is here—they had no adequate sense of His holiness. All true and efficient thinking about God begins in the conception of his holiness. If you begin with his love, you deoxygenate the very affection you proclaim. If you begin with his mercy, you deprive it of the very salt which makes it a minister of healing and defence. If you begin with his condescension, it is a condescension emasculated, because you have not gazed upon his lofty and sublime abode.

You cannot get a glimpse of the unspeakable humility of Calvary until your eyes are filled with the glory of the Great White Throne. If you would know the depth, you must begin with the height! When the man Isaiah was refashioned for the prophetic life, it was not some softened glimpse of a wistful family circle in glory which absorbed his gaze. It was the vision of a throne, "high and lifted up." And those who stood about the throne were not moving in light and familiar liberty. "Each one had six wings; with twain he covered his face, and with twain he covered his feet." And the voices he heard were not the jaunty songs and liltings which are sung at the fireside. It was in circumstances like these, and upon heights like these, that the prophet's thinking began!

Some months ago I stood by a Swiss chalet, on the lower slopes of a lovely vale; and by the house there flowed a river, full and forceful, laughing and dancing in its liberty. And instinctively I prayed that my life might be as the river, full of power and full of song, clearing obstacles with a nimble leap, and hastening on to the great and eternal sea. And to my voiceless prayer there came the reply, "Follow up the stream to its birth!" And I tracked the buoyant river until I reached the snow-line, where I found that in the spreading wastes of virgin snow the singing minister had its birth. And then I knew that full and forceful Christian lives must have their source in sovereign holiness; that only above the snow-line, near the Great White Throne, could they find an adequate birth. To begin elsewhere is to be sure of impoverishment, and to have a life-river which will lose itself in unwholesome swamp and bog, and become the parent of moral corruption and contagion.

II. The absence of the sense of sin.

But let me still further analyze this "destructive heresy." If we do not begin with the Lord's holiness, we can have no discernment of the Lord's Redemption. Dwell below the snow-line, and you want no Atonement! And for this reason: the man who does not begin his thinking in divine holiness will have no keen and poignant perception of human sin. What you see in a thing depends very much upon its background. John Ruskin has shown us how the whitest notepaper, exposed before the tribunal of brightest sunshine, reveals its inherent grey. It all depends upon the background. If your background is gaslight, your notepaper will appear superlatively white; but if the background be the all-revealing flame of God's resplendent sun, the apparent white will darken into grey. I have seen a seagull in flight, with a black cloud for a background, and the bird seemed white as the driven snow; I have seen the same bird upon the water, with a background of snowy foam, and the wings were grey. Yes, what is your background? If you do not begin with the holiness of God, you will never see the blackness of sin. If your background be some indifferent human standard, some halting expediency, some easy policy, human life (and your own included) will appear passably clear. And if sin do not appear sin, but passes muster as imperfect virtue, wherein comes the need of Atonement? No holiness, no sin; no sin, no Saviour! Re-

demption is a superfluity, the ministry of Jesus a wasteful toil, his passion a fruitless death.

Look at the consequences of these things. If these cardinal conceptions are dull or eclipsed, other precious things will be destroyed. Cast your eyes over this widespread corruption. There are some conspicuous absences. I miss the instinct of reverence.

It is an ill thing in a life when a man has no sovereignty before which he bows in reverent awe. Take out the august, and life is reduced to flippancy, and levity is the master of the feast both day and night.

III. And, amid all the movements, I miss another treasure, the sense of a large and noble freedom. How can a man be free, even though the song of freedom be ever on his lips, if all the powers in grace and nature are pledged to overthrow him? A man who is in sin, and assumes he is in liberty, and is satisfied with his position, has not risen to the contentment and liberty which are the glory of human-kind, but has sank to the animal bondage of the sow, which gloats and wallows in the mire.

IV. May I mention another missing treasure? When the great heights go out of life, when the sublime is exiled, when reverence dies and the days decline on triviality, men lose their sense of history, and yesterday has no voice. "And I heard a voice behind me, saying!" That is the voice of yesterday, and it is the privilege of those who are in the fellowship of God to know its interpretation. Sodom and Gomorrah shout through the centuries, and so do Ninevah and Babylon, and Greece and Rome! Theirs is the voice of history, the shoutings of experience, and by the people in this chapter the voice is unheeded because unheard.

All these "conspicuous absences"—the instinct of reverence, the feeling of sin, the sense of a noble freedom, and the recognition of historical witness—are accounted for by perverse thinking, by "destructive heresies," by the degradation of the Godhead, by the eclipse of the Great White Throne. The lack of lofty summit explains the corrupt and stagnant plain.

But many in the congregation may be saying that this particular heresy is not prevalent today. I do not know that we could find its precise lineaments in our own time. But we may give the teaching wide dominion. Our primary conception of the Lord will determine the trend and quality of our own life, and the depth or shallowness of its ministry. Whatever dethrones or disparages Christ will impair and impoverish man. Anything that cheapens the Saviour will make us worthless. Any teaching which puts him out of account, which removes him from the front place, which "denies" him, is a "destructive heresy," and is fraught with peril and destruction. Is there any modern peril?

V. A modern peril.

There is a prevalent teaching today which is usually known as "the new thought." I do not speak as its antagonist, but as one who wishes to preserve it from becoming a minister of weakness and destruction. I welcome much of its teaching. I believe that in the discovering and clarifying of psychological laws it may render unspeakable help to the living of a Christian life. I believe that we are now standing upon the borderland of a marvelous phenomena of telepathy and hypnotism, and all the discoveries we are making in this dim and impalpable world may mightily help us in the fortification of pure and resolute habit.

But I see a danger, an ominous danger, a danger real and immediate. I know the literature of this new teaching, the literature of both this country and the United States. I speak from first-hand knowledge; and I say that the teaching gives no adequate place and sovereignty to Jesus Christ our Lord. He is of little or no account; he is occasionally mentioned, but only as one of a crowd, and he is not accorded that unique and solitary preeminence which he claims. In one of the latest, and in some respects the ablest of these books, I have looked in vain, from end to end, for even the bare mention of the Saviour's name. He does not count! He is a negligible, and therefore neglected, factor, and is left entirely out of the reckoning! And because he is absent, other things are missing too. I find no mention of guilt. Rarely do I stumble upon the fact of sin. In the "New Thought" there is no confession of sin, no leaning upon mercy.

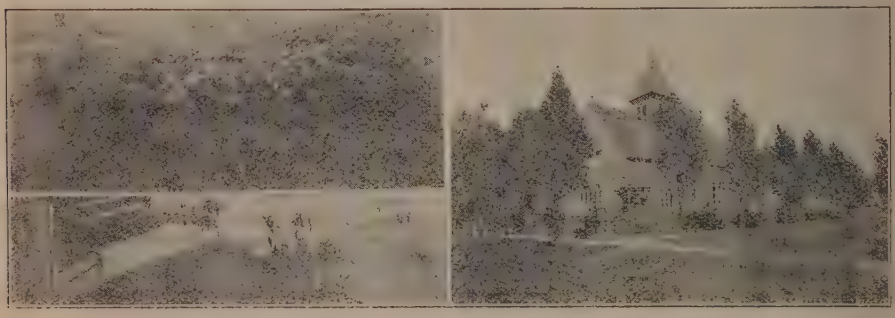
And in the "New Thought" the Atonement is an obsolete device—the pardonable expedient of a primitive day. "A man must acquire," says one of the best of these teachers, "the art of allowing the past, with whatever errors, sins, faults, follies, or ignorances entangled, to slip out of sight." How easy the suggestion! How tremendous the achievement! For the most of us, that burden slips away only where the Pilgrim lost his burden, at the foot of the Saviour's Cross, where it rolls into the Saviour's grave. My brethren, I care not what veins of helpful ministry these men and women may strike, if they ignore the Saviour and the ministry of redeeming grace they are dealing with essentially surface forces, as compared with the mighty powers born of personal communion with him. It is a teaching which practically "denies the Lord that bought us": and, so far, it is a "destructive heresy," which offers no adequate ministry for the liberation of sinful man and for the attainment of a full and matured life. All thinking is initially wrong which does not begin with the unique holiness of the Lord, and which does not reserve for him a supreme and sovereign place in man's redemption.

And that, too, is the severest indictment of Spiritualism. It has little or nothing to do with the Lord. It concerns itself with meaner folk, with smaller themes, and with trivial communion. Who ever heard of a spiritualistic campaign for the reclamation of the lost? Lost! That's where its sense is dull. "Saviour!" That's where the vision is dim. We must bring all teachings, and all ministries, to the touchstone of our exalted Lord and Saviour. What do they do with him? What think they of Christ? We must suspect anything and everything which lays him under eclipse. Do they deny the Lord that bought us? Do they dim his glory, and rank him in the indiscriminate crowd? Then we must label them as "destructive heresies," whose forces can never achieve the redemption of human-kind.

Improved Church Yard Prize.

Last May Current Anecdotes offered a prize of $5.00 for a photograph of the best-kept, most attractive church yard. The judge, Mr. W. H. Moulton, formerly with the National Cash Register Co., was familiar with their work in improving the yards of their employees. He awarded the prize to John P. Miller, pastor Swedish Methodist Church, Bloomington, Ill. We reproduce the photographs which took the prize and also the photographs submitted by John Musil, pastor Cyril Congregational Church. Cleveland, which were next in merit. The former, Mr. Moulton thought, showed the most comprehensive thought and effect. Only one other was submitted, the Memorial Baptist Church yard, Jackson, Mich.

View of Back Yard and Church Building, Swedish M. E. Church, Bloomington, Ill. Awarded Prize.



View of Cyril Chapel Yard and Flower Beds, Congregational Bohemian Mission, Cleveland, O.

It is very interesting to the editor to note that two out of the three contestants were pastors of foreign churches, and of the two that I know who have made their church yards attractive, one was an Irishman and the other an Englishman. These facts are probably only coincidences, for it is to be hoped that our American preachers are not afraid of overalls and Mother Earth. Of one of these pastors a friend said: "I never saw a preacher work like that." At first his congregation let him work, not only in the yard, but let him carry all the burdens of the church. They thought he would wear out and settle down. But he didn't, and finally they became ashamed of themselves and now he has a working church.

Some people do not like to have a church next to their residences. In some city allotments they are prohibited. It is because the yards are not kept up. Pastor Miller, who received the prize, said:

"Last spring I thought of the clay hills around our new church building, which were an eyesore to the neighbors. One had put a sign on his house. It was taken down during the summer and property around the church has actually been raised in value since our church property has been improved.

"There is no alley at the back of the lot, so to drive over the lot used to cut it up very badly in winter time when hauling coal. I put in old brickbats and cinders and made an eight-foot drive and circle to turn in, so the back yard will be in good order all through the year."

The response to my prize offer was not as general as I would like, but I will again offer a prize for the photograph, to be taken any time this summer, of the best-kept and most attractive church lot, the picture to include a partial or complete view of the church.

If three pastors submit photographs in this contest, I will give a prize of $5 for the best. If twenty or more pastors enter the contest, I will give a prize of $10.

The photographs may be sent any time before October 1, 1905, and should be marked Church Yard Contest. The prize will be sent the successful one October 15.

F. M. BARTON,
Editor Current Anecdotes, Cleveland, Ohio.

A World-Wide Revival.

SOME INDICATIONS THAT IT IS NOT ONLY POSSIBLE, BUT PROBABLE.

THE WELSH REVIVAL.

There has been a great revival movement the past few weeks in the southern part of Wales. The chief leader is a young man of twenty-six, Evan Roberts, who from a miner, became a student for the Calvinistic Methodist ministry. He is educated only in the Scriptures. Associated with him is the "singing sisterhood," five young women, who have, perhaps, more to do with the conduct of the meetings than Mr. Roberts himself, for this is rather a "singing revival" than a "preaching" one.

W. T. Stead writes to the *London Daily Chronicle* of his own observations: "The revival is borne along upon billowing waves of sacred song. It is to other revivals what the Italian opera is to the ordinary theater. It is the singing, not the preaching, that is the instrument which is most efficacions in striking the hearts of men. In this respect these services in the Welsh Chapel reminded me strangely of the beautiful liturgical services of the Greek Church in St. Petersburg on Easter morn.

"The singing sisters—there are five of them, one, Mme. Morgan, who was a professional singer—are as conspicuous figures in the movement as Evan Roberts himself. Some of their solos are wonders of dramatic and musical appeal. Nor is the effect lessened by the fact that the singers, like the speakers, sometimes break down in sobs and tears. The meetings always break out into a passionate and consoling song, until the soloist, having recovered her breath, rises from her knees and resumes her song.

"The praying and singing are both wonderful, but more impressive than either are the breaks which occur when utterance can no more, and the sobbing in the silence momentarily heard is drowned in a tempest of melody. No need for an organ. The assembly was its own organ as a thousand sorrowing or rejoicing hearts found expression in the sacred psalmody of their native hills."

The *London Guardian*, a Church of England paper, says of the results already evident:

"Large numbers of 'sudden conversions' are reported, and men of careless or evil lives stand up and 'testify' to their faith in Christ. In some places the public houses are almost deserted, the police magistrates find their work materially reduced, and colliery managers are surprised at the steadier work and the absence of the accustomed blasphemies from the pit galleries. In not a few cases, foot-ball matches, which in Wales not less than in many regions of England have been tainted by gambling and brutality, have been abandoned because the members of the teams were ashamed of their 'former conversation.' Prayer meetings have been held at the bottom of mine-shafts, and open-air services on the deserted foot-ball grounds. Even if we allow for possible exaggeration by sensational journalists, and if we take into account the emotional nature which distinguishes the Welsh even more perhaps than the Celts of other lands, there can be no doubt that an extraordinary wave of religious enthusiasm is rushing over the principality and, for the time at all events, is changing the lives of thousands of its inhabitants."

The revival movement seems to have extended far beyond Mr. Roberts' personal presence, and has deeply stirred places which he has not visited. The following are selections from comments of Welsh ministers given in *The British Weekly:*

THE REV. E. M. EVANS,
The Tabernacle (C. M.), Blaengarn.

"Perhaps the first thing that would impress a stranger would be the extraordinary spontaneity displayed on each meeting.

"With any pre-arrangements whatever, there is a continuous service of song, prayer, speech, Bible reading, and all the most orderly kind. Whether it be a solo, chorus, hymn, in English or Welsh, or an impromptu address, all fits in without any breach of decorum, with no touch of impropriety or irreverence, orderly in its disorder, everything tending most conclusively to the one end—glorifying God, and bringing sinners to the Cross of Christ.

"We have seen gamblers, atheists, drunkards, and prize-fighters on their knees asking God to forgive them, and regenerate them. I have seen some of the worst characters in our town under the influence of the Pentecostal Baptism.

"The revival has literally transformed my church. The faithful members have had new stir, and their faith has been considerably strengthened.

"The young people, many of whom were more or less indifferent and careless as to their own salvation, have felt the Divine fire burning in their hearts. Many of them have bid farewell to the public houses forever, I hope. Six weeks ago some of these young men and young women would not take a public part in the service for the wealth of Glamorganshire, but are now, of their own accord, willing and ready to do anything and everything for the glory of their Redeemer.

"The theaters are empty, and the Temples of the Lord are overcrowded. Colliers keep prayer meetings underground, in many pits. The altar has been re-established in hundreds of homes. The revival meetings are still continuing with great fervor."

THE REV. W. EMLYN JONES,
The Tabernacle Welsh Congregational Church, Morristown, Swansea.

"We are in the midst of a great revival. Our chapels are crowded, even on week-nights. Our prayer meetings are characterized by intensity of feeling. Our street language has, to a great extent, lost its coarseness and profanity. Our street corner groups seem to have been dispersed. Drunkenness is greatly on the decrease. Preaching has to give way to praise and prayer. Many pray publicly who never did so before. Backsliders return, and are warmly welcomed. Some hundreds, mostly young people, have made public confession. We hope to receive from forty to fifty into the communion of our church next week."

THE REV. THOMAS DAVIES,
Bethania C. M. Church, Pontypridd.

"To my church and congregation and the neighborhood the revival has been, and still is a great blessing. The church has been thoroughly revived; we have prayer meetings every evening, and these last from two to three hours. I generally give out a hymn to begin, then the meeting conducts itself. There is nothing to which the most fastidious could object; men and women, old and young, take part, but there is no confusion, and when feeling is overpowering there is deep silence; but the tears are tears of joy. There are two things that used to be indispensable to us which we can do without now—a clock and an organ. The hours slip by unheeded. We generally leave chapel about 10 p. m., but we carry the meeting with us to our homes, and on many a hearth there is prayer, Bible reading and hushed singing until the small hours of morning.

BY THE REV. D. M. PHILLIPS, M. A., Ph. D.,
Tylorstown.

The progress of this great religious movement has been truly remarkable. It not only captivates the most intelligent people, gamblers, the vilest sinners, infidels, and agnostics, but it settles old disputes that ministers, lawyers and magistrates have failed to do anything with. In several places, former enemies have been seen rushing across chapels, not only to shake hands, but to embrace each other lovingly, and proclaiming peace forevermore. Further, it has been the means of clearing hundreds of pounds of old debts, when the shopkeepers had long given up the hope of ever receiving a penny of them. One grocer in the Garw Valley received £40 of such debt last week, and I could mention scores of other instances. In fact, the moral consciousness of South Wales has been aroused to its deepest regions by it, and the awakening has been so thorough and overwhelming that those who have felt it obey gladly the dictates of conscience, and put their convictions into practice at once.

An Opinion of a Prominent Editor.

A remarkable little book is **"The Revival in Wales, a Narrative of Facts,"** by W. T. Stead, editor of *The Review of Reviews*. Some account of his personal impressions of the revival is given in another place. In writing of Mr. Roberts, he speaks of the simplicity and directness of his Gospel appeals. The especial note of his discourses is happiness, even joyousness. Yet he is strict in insisting upon results, readily apparent, from this religious emotion. At each meeting he insists upon four conditions: 1. The past must be made clear; every sin confessed to God; every wrong to man made right.

2. Everything doubtful taken completely out of the life.

3. Obedience prompt and implicit to the Holy Spirit.

4. Public confession of Christ.

In connection with the account of the Welsh awakening Mr. Stead gives a striking historical review of revival movements. Certain phenomena always precede a great revival: decay of religious faith in the churches, atheism among the upper classes and brutality among the lower—all these grow worse until they become intolerable; then the revival comes. Not only is a revival invariably preceded by moral darkness and corruption, but it is as certainly followed by a great advance in social and national progress. Mr. Stead sums up his chapter on the national significance of revivals with the following table:

Century.	Revival.	Result.
12	The Cistercian.	Magna Charta.
13	The Friars.	Parliamentary Government.
14	Wyclif.	The Peasant Revolt.
16	Tyndale.	The Reformation.
17	Puritanism.	The Fall of Despotism and the Founding of New England.
17½	Quakerism.	The Revolution of 1688 and the Founding of Pennsylvania.
18	Methodist.	The Era of Reform.
19	American.	The Era of Democracy.
20	Welsh.	Who can say?

Of revivals in general, Mr. Stead says:

"However we may explain it, the veriest sceptic must admit that what the revivalist seeks to effect is the most important object of human endeavor. The aim of all reformers is the regeneration of the individual. To make a bad man good, a cruel man merciful, a lazy man industrious, a drunkard sober, and to substitute a struggle to help others for a scramble to seize everything for one's self—that is the aim of all those who seek the improvement of society and the progress of the world. And who can deny that a great religious revival often succeeds in achieving the result which we all desire more rapidly, more decisively, and more often, than any other agency known to mankind? We may discount it as much as we like. But the facts are there. It is not necessary to credit the revival with all the results it reveals, any more than we may credit a day's sunshine in spring with all the flowers it brings to birth. But it brings them out. So does a revival. And if there had been no revival, the latent sainthood of multitudes would never have been born, just as the flowers would never come out in May if there were no sun.

"It is said that revivalism is ephemeral. But history shows that the fruits of revivals are among the most permanent things in history."

[The booklet is sold by the United Society of Christian Endeavor, Tremont Temple, Boston, for five cents a copy; by mail, seven cents.]

There is a striking article in a late number of *The Literary Digest* discussing the question, "Is a General Religious Revival Imminent." The writer speaks of the revivals now appearing in different parts of the world: the Torrey-Alexander campaign in England, the Denver revival, the Schenectady awakening, the evangelistic services of the Rev. W. J. Dawson in Plymouth Church, Brooklyn, and most powerful of all, the great revival in Wales.

The Literary Digest quotes the opinions of

many leading papers concerning these outpourings of the Holy Spirit. The significant thing is that these citations are not only from religious papers, like *The Christian Advocate,* of New York, and *The Congregationalist,* of Boston, but from the leading secular papers, such as the *New York Sun,* and the *Tribune,* the *Springfield Republican,* in this country, and the *London Spectator* and the *Saturday Review* in England.

When the secular papers are giving space to the accounts of revivals, and devoting editorials to their discussion, it is evident that the religious interest is both widespread and profound. The revival movement seems to be pervading all classes of society, from the miners of Wales to the cultured attendants of Plymouth Church.

THE DENVER REVIVAL.

There have recently been revival meetings in Denver in which all Protestant denominations joined. Rev. Robert F. Coyle, pastor of the First Presbyterian church of Denver, was the chairman of the local committee of pastors. J. Wilbur Chapman was the chief of a band of evangelists of different denominations. There had been preliminary meetings in the local churches before the coming of the evangelists on January 4. There was great interest and thousands attended the services. Friday, January 20, was the culminating day, when all business was suspended from 11.30 a. m. to 2 p. m. The mayor by proclamation closed all public offices during those hours. The theaters and public halls were filled with all classes of people, rich and poor, workingmen and dignitaries. At the opera house Governor Adams, Mayor Speer and Bishop Warren were present. It was estimated that 35,000 people attended religious services that day. Denver was never so stirred before.

Unusual.

Selected from *"Chimes."*

SERMON vs. GOLF.

At Portrush on a recent Sunday morning, the Rev. John McNeill held a rather prolonged service. While the mass of the great congregation were thus detained with evident delight, a few persons showed signs of weariness. One gentleman near to the pulpit pulled out his watch, and looked at it steadily for some time as a broad hint to the preacher. Mr. McNeill was equal to the occasion. Looking down he said, gently, "My friend, have patience with me. You know it took us two hours and a half yesterday to go round the golf links, and I am not up to that time yet." No more watches were consulted at that service. There are many who get tired in a religious service, who can sit for three hours at a Philharmonic concert, or an entertainment.

A GREATER SINNER THAN EVER.

Dr. W. F. Broadus tells us of a little girl, who, in the days when the conversion of children was not the subject of as much prayer as now, applied for membership in a Baptist Chapel. "Were you a sinner," asked an old deacon, "before this change of which you now speak?" "Yes, sir," she replied. "Well, are you now a sinner?" "Yes, sir, I feel I am a greater sinner than ever." "Then," continued the deacon, "what change can there be in you?" "I don't know how to explain it," she said, "but I used to be a sinner running after sin, but now I hope I am a sinner running from sin." They received her, and for years she was a bright and shining light; and now she lives where there is no sin to run from.

NO AMEN.

Once, in a most lively prayer meeting, the preacher, who was presiding, prayed, "O Lord, help all of us to trust Thee with our whole souls;" and a hundred voices responded "Amen." Some also shouted, "Lord grant it!" and "Amen, amen," was the response all over the room. Encouraged by such sympathy, he went on, "Help us all to trust Thee wholly with our bodies!" And again the people cried, as heartily as before, "Amen!" Now the exalted sense of consecration rose to its height, and he prayed again, "Oh, help us to trust Thee wholly with our money!" And it is actually reported in private circles since, that not a man had a word to say then.

THE SUNDAY MAN.

A boy had disobeyed his father, who boxed his ears. The child went crying to his mother, and she asked, "What is the matter?" "I've been struck on the head." "Who struck you?" "A man." "Well, what man? Who was it struck you?" "The man that stays here Sundays." It is to be feared that many children only know their father as "the man that stays there on Sundays." There are many business men and others who entirely neglect the culture of their home life, through too much concern for the affairs of this life.

A TOAST.

"To the ministers who don't preach, and the preachers who minister."

800 MILES AN HOUR.

If we could move our legs proportionately fast as an ant, it has been calculated, we could travel nearly 800 miles an hour. On the other hand, if the ant was to walk in the Lord's ways as fast (slow) as some professing Christians, it would never get on at all. To have the power to run in the Lord's commands, and do his will with pleasure and alacrity, we must know what it is to wait on the Lord continually, for the waiting ones are soaring ones, the enduring ones, progressing ones, and the unwearied ones in obedience. (Isa. 40: 31.)

Puck says that a Scotch parson was admonishing Jean to flee from temptation. "Flee yoursel'," was the retort. The reply in pious tone, "I have flown." "Oh, weel, you would be none the worse for anither flutter or two."

Quotable Poetry.

NOBLE DEEDS LIVE ON.

He built a house, time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust;
He took a child from out a wretched cot,
Who on the State dishonor might have
brought,
And reared him to the Christian's hope and
trust.
The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens; every noble deed
Lasts longer than a granite mounment.
—Sarah K. Bolton.

The entire alphabet is found in these four lines:

"God gives the grazing ox his meat,
He quickly hears the sheep's low cry;
But man, who tastes his finest wheat,
Should joy to lift his praises high."

"For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking."
—Lowell.

"Whate'er thou lovest best,
E'en that become thou must.
Christ's, if thou lovest Christ,
Dust, if thou lovest dust."

"The battle of our life is won,
And heaven begun,
When we can say, "Thy will be done!"

ONLY ONE MOTHER.

"Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather;
Hundreds of dew-drops to greet the morn,
Hundreds of lambs in the crimson clover,
Hundreds of butterflies on the lawn,
But only one mother, the wide world over."

"REST."

(*Epworth Herald.*)

A little poem entitled "Rest" has been in circulation in whole or in part for a number of years, and almost always has been credited as a translation from the German of Goethe. We have seen the poem in articles and have heard it quoted in sermons and addresses, and the credit has always been given to the German poet. As a matter of fact, the poem does not belong to Goethe at all, but was written by John Sullivan Dwight, who became famous as an editor and critic of music, and was one of that strange but interesting company of men who have gone down into our history as "Brook-farmers." The poem, as written by Dwight, is as follows:

"Sweet is the pleasure
Itself cannot spoil!
Is not true leisure
One with true toil?

"Thou that wouldst taste it,
Still do thy best!
Use it, not waste it,
Else 'tis no rest.

"Wouldst behold beauty
Near thee, all 'round?
Only hath duty,
Such a sight found.

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

"'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

"Deeper devotion
Nowhere hath knelt;
Fuller emotion
Heart never felt.

"'Tis loving and serving
The highest and best!
'Tis onwards! unswerving,
And that is true rest."
—John Sullivan Dwight.

"I honor the man who is willing to sink
Half his present repute for freedom to think;
And when he has thought, be his cause strong
or weak,
Will risk t'other half for freedom to speak;
Caring naught for what the mob has in store
Let that mob be the upper ten thousand or
lower." —James Russell Lowell.

TELL MOTHER I'LL BE THERE.

One of the famous songs of the Torrey-Alexander revival campaign in England is "Tell Mother I'll be There!" Mr. Alexander recently related the following incident of how it reached one heart. He said:

"A friend sent me this song one time. He had just cut it out of a magazine; so, out of respect to my friend, I pasted it in my scrapbook, and there it stayed for over a year. One night we had many railway men in a meeting, and when I was called upon to sing, I thought I would try this one, wondering whether it would do. After the meeting was over I noticed a good many men come up to get saved, and a great big engineer came and shook me by the hand as if he would wring it off. He said, 'I am glad you sang that song.' I asked why. He said, 'The preaching did not get me, the teaching did not get me, but that song got right hold of me. Years ago my good old mother died, and at her death-bed I promised I'd get ready to meet her in heaven. I'd forgotten all about it, but it brought it all back when you started singing that song.'"

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On the first Sunday in February a remarkable service was held in Calvary Methodist Episcopal Church, New York. The pastor, Rev. Chas. L. Goodell, received into membership 364 persons; 11 into full membership from probation, 67 by letter from other churches, and 286 on probation, the result of special meetings held in January. Since the last session of conference and previous to this service Dr. Goodell has received 265 members, 629 in a little less than a year. Dr. Goodell was assisted in this service of February 5th by Bishop C. H. Fowler, Dr. Frank Mason North, Dr. W. F. Anderson, Rev. C. W. Willard, the presiding elder of the district, and others.

This result of Dr. Goodell's own regular meetings recalls some recent statements by Dr. N. D. Hillis:

"Plainly some of our best preachers have the evangelistic gift, only it is latent and undeveloped, and the hour has come for men to find themselves. Further, the ministers of a given region ought to come together at some central point for a conference, lay out the winter's work, counsel together, plan an aggressive campaign, and return home to harvest what has been sown during other years. The great need is courage, faith, and enthusiasm, and the preaching that aims at immediate results. I am fully persuaded that one winter of evangelism by our pastors would revolutionize the churches,—not to mention the ministers. We ought to have another Pentecost—we may have it, we must have it, and we will have it—for God is abroad in the land, moving upon all the people."

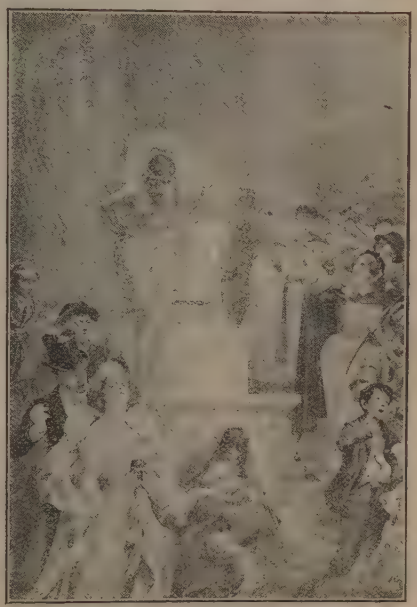
The new Broadway Tabernacle just completed is a combination of a thirteenth century cathedral and a twentieth century sky-scraper. In appearance it is an immense church of perpendicular gothic, but the great square tower is a ten story building of the latest steel construction. Beneath the auditorium will be finished later a large hall seating some six hundred people. There is a small chapel for weddings and small gatherings, a larger chapel for prayer meetings. In the lower floors of the tower are kitchen, dining-room, and all conveniences for social entertainments. There is also a fire-proof vault for the keeping of funds, valuables, and records of the church.

The Sunday School rooms occupy two stories, the men's and women's apartments each one floor, above these the pastor's study and office, then the sexton's rooms. The ninth and tenth floors will some day be used for a museum. These are the plans, but not all parts are to be finished at present. The building is an example of what money furnishes now in church architecture.

Dr. Jefferson, addressing the New York Club, declared his dislike of the phrase, new evangelism, though "no man should quarrel with his subject." Discussing the new thought, new Bible, new woman, new evangelism, he found them "essentially all as old as the first century A. D." "The Bible has always been what it is, and all its books are crying to their critics, 'Do thyself no harm, we are all here.'" —*The Congregationalist.*

SPECIAL NOTICE.

If you decide to preach on the subject of Goetze's famous painting, "Despised and Rejected," during Lent or at Easter time, we can furnish you an effective announcement for the



"DESPISED AND REJECTED."

service. The reproduction above and a forty-word notice of the service will go on a 3x5 in. card. We will print with your announcement on

100 cards for $1.50. 300 cards for 2.00.
200 cards for 1.75. 500 cards for 2.50.

and send them to you postpaid.

Current Anecdotes, Caxton Bldg., Cleveland, O.

Book Notes.

"The Higher Critic's Bible or God's Bible," by William Henry Burns, "aims to give in a direct and familiar way a fair representation of what is popularly known as 'Higher Criticism'; what it stands for among its adherents in our orthodox churches; what it must logically lead to; and to help the reader to arrive at an independent judgment respecting its conclusions and respecting the Bible as a Divine Revelation." Jennings & Graham, Cincinnati; Eaton & Mains, New York.

"The Teaching of Jesus Concerning the Scriptures," by David James Burrell, is a well written discussion of the statements of Jesus himself concerning the Scriptures, with conclusions as to the claim of these writings to be the word of God. American Tract Society, New York.

"Intoxicants and Opium in All Lands and Times," by Dr. and Mrs. Wilbur F. Crafts and Mary and Margaret W. Leitch, is a new revised edition of a book giving the effect of intoxicants and opium upon the native races in heathen lands as observed by some hundred missionaries in foreign fields. The book is a reservoir of facts and opinions from personal observers. The International Reform Bureau, Washington.

"The Upper Way," by William Curtis Stiles, has indicated its aim and scope by its sub-title, "An Open-Air Discourse of the Path of Life, and the Process of Walking Therein." It is an excellent series of meditations upon "the upper way of Christian living, with theological terms and speculations omitted," for it is intended to be understood by plain people, not theologians. Eaton & Mains, New York; Jennings & Graham, Cincinnati.

"Scientific Faith," by Howard Agnew Johnston, is an effort to state the reasonableness of the Christian faith without certain stereotyped phrases, and in language familiar to the present generation; and since "the experience of the thinking world of our own time is familiar with the scientific method of research, with its appeal to experimental facts, the discussion seeks to lead the reader by this pathway." It is a valuable book for many at the present day. Winona Publishing Co., Chicago.

"Chalk Talks," by Sam Fickel, consists of full page reproductions of chalk outlines on a blackboard, with a following page of suggestions for a talk to children based on the sketches. The outlines are clear and simple, easily copied by one with a small share of artistic skill, and the suggestions are good. Williams & Fickel, Chicago.

"What Shall I Tell the Children," by the Rev. George V. Reichel, is another book of similar aim. At the beginning of each chapter some object is mentioned, and a Scripture verse given which is suggested by it; then follows an interesting story or "talk" based upon the verse and illustrated by the object. Thomas Whittaker, New York.

[Both of these books would be useful to those who are accustomed to talk to audiences of children.]

"The Parochial School," by Father Crowley, is a most surprising book, in which a Catholic priest of Chicago makes startling charges against the parochial school, calling it, on the title page, "a curse to the church and a menace to the nation," and dedicating the book to the "emancipated Catholic laity of tomorrow." He makes the issue squarely between Americanism and Vaticanism, and asks which the parochial school is teaching. It is surprising that one calling himself a Catholic priest in good standing should have the daring to make the astounding disclosures contained in this book against Catholic priests and other officials of the church. Published by the author, Jeremiah J. Crowley, Sherman House, Chicago.

"Hath God Cast Away His People?" by A. C. Gaebelein, is a discussion of the prophecies concerning the Jew in the Scriptures with some account of Zionism, the modern movement for national restoration among the Jews. The author believes that the "knowledge of Israel's place and position in God's revealed plan is of incalculable importance. All the confusion in doctrine and practice we see about us is more or less the result of a deplorable ignorance which exists throughout Christendom about Israel's place and future." Gospel Publishing House, New York.

"The Pastor and Modern Missions," by John R. Mott, "seeks to set forth the situation in the unevangelized world which confronts the churches of Christendom at the beginning of the new century, to show the vital and potent relation that the Christian ministry sustains to the missionary enterprise, and to indicate the means which may be employed by pastors in order to realize the missionary possibilities of the church." The book is a treasury of missionary facts and methods, by a recognized authority on missionary matters. Student Volunteer Movement for Foreign Missions, New York.

"The Churches and Educated Men," by Edwin Noah Hardy, is an inquiry concerning the trend of the religious life among educated men, and the present status of the church among leaders of public opinion. It gives the history of the prevalence of the religious life in the colleges of the nation, from the founding of Harvard College to the present time. These facts concerning the college man's influence in the nation, and the power of Christianity in the colleges and among the educated men of the present, ought to be known by every minister. The Pilgrim Press, New York and Chicago.

"Leaves for Quiet Hours," by George Matheson, is a most valuable and delightful devotional book. This might be expected from the lofty character of the author's ideal of a book of devotion, which "should aim at the marriage of qualities commonly supposed to be antagonistic, the insight of the thinker and the fervor of the worshipper." This ideal has been realized here in a high degree. A. C. Armstrong & Son, New York.

Prayer Meeting Department.

AUGUSTUS NASH.

MEN'S CONVERSATION.

Matt. 12: 33-37.

1 How do men show what they are? 33
2 Of what is our conversation the index? 34
3 What are some forms of conversation to be condemned?
(a) Profanity
(b) Obscenity
(c) Lying
4 Is thoughtlessness an excuse? 36
5 Why shall men be judged by their words? 37

THE PARABLE OF THE SOWER.

Matt. 13: 1-23.

1 What is the story of the parable? 1-8
2 Who is the sower? 37
3 What is the soil? Luke 8: 15
4 What is the seed? 19
5 Who are the wayside hearers? 19
6 Who are the stony ground hearers? 20, 21
7 Who receive the seed among the thorns? 22
8 How are we receiving the truth? 23

THE STILLING OF THE TEMPEST.

Mark 4: 35-41.

1 What had Jesus been doing all day? 1, 2, 35. Matt. 12: 46; 13: 1.
2 Why does it say they "took him as he was"? 36
3 How could he sleep in such a storm? 37, 38
4 How did they awaken him? 38
5 How did he show his power? 39
6 Why was it wrong for them to be afraid? 40
7 What manner of man was he? 41

THE MAN AMONG THE TOMBS.

Mark 5: 1-20.

1 What was the trouble with this man? 2-5
2 How did Jesus' presence affect him? 6, 7
3 How did he bring the man to himself? 8, 9
4 Why do we have the story of the swine? 11-14
5 Why did the people want Jesus to leave? 15-17
6 What became of the man? 18-20

JESUS IN THE PRESENCE OF DEATH

Mark 5: 21-43.

1 Who came to Jesus in deep trouble? 21, 22
2 How serious was his daughter's condition? 23
3 Why did the crowd follow him? 24
4 What took place on the way? 25-31
5 How must this delay have affected the father?
6 What would it teach him?
7 What bad news did he receive? 35
8 How did Jesus comfort him? 36
9 How did he restore the child to life? 41-43
10 How did Jesus look upon death? 39, 40

THE MURDER OF JOHN THE BAPTIST.

Mark 6: 14-29.

1 What did the court of Herod think of Jesus? 14, 15
2 Why did Herod think John had become incarnate in Jesus? 16
3 Why did Herod throw John into prison? 17-19
4 Was John called upon to reprove Herod? 18
5 Was Herod a thoroughly bad man? 20
6 What led him to murder John? 21-24
7 What was the cause of his ruin? 17
8 What do you think of him as a man?

Lenten Services

Will be observed in the First Methodist Church, Lynn, with Appropriate Topics for the Sunday Services.

PALM SUNDAY and EASTER will be especially observed with decorations and music, and sermons for the day observed. There will be services in the large chapel of the Church on each Tuesday and Friday evening until Palm Sunday, April 5. During Passion Week, services will be held from Tuesday to Friday evening inclusive

The General Topic for the Week-Night Services will be ***"Walks with Jesus Christ."***

March 3—From Nazareth to Jordan.
March 6—From Jordan through the Wilderness.
March 10—In the Mountains.
March 13—By the Sea Shore.
March 17—In the City.
March 20—To the Home of a Critic.
March 24—To a Home of Sorrow and Love.
March 27—To the Home of a "Business Man."
March 31—From the Supper to the Garden.
April 3—From the Hall of Judgment to Golgotha.

The sermons during Passion Week will be by different ministers of the Conference, upon selected topics. The Chorus Choir of the Church will be in attendance during Passion Week. Seats free to all.

YOU ARE CORDIALLY INVITED.

R. L. GREENE, Pastor.

The services announced on the card above resulted in fifty converts. The pastor did something more than get the cards out, but the plan of turning Lent to account in Evangelistic services is good.

Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Shweir, Mt. Lebanon, Syria.

Matt. 2:18.

"In Rama was there a voice heard." The word Rama comes from a root which means "height" and is met with in various forms, masculine, feminine and plural; sometimes it forms part of a compound personal name, such as Ab-ram, meaning the "Father of heights," or the "exalted father," which was the original name of Abraham. Many villages in the land of Israel were named Rama but were distinguished from one another by added words, which however did not insure invariable exemption from confusion any more than it does now. Rama of this text is most probably the same Rama of Josh. 18:25; 2 Chr. 16:1; Is. 10:29; Hos. 5:8. It lies ten miles north of Bethlehem and in it were enacted heart-rending scenes in the course of the general catastrophe which was brought about under Nebuzaradan more than five centuries before Matthew wrote his Gospel.

It seems that the enemy made it his headquarters and the captives were brought to this Rama, and among them Jeremiah in chains, and there the fetters, the lash and the sword were applied freely and every indignity was inflicted on vanquished Judah. (Comp. Jer. 40:1; 2 Kings 25:8, 20.)

It was in connection with that terrible disaster that Jeremiah mourned, saying, "A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children refused to be comforted because they were not" (Jer. 31:15); and at the massacre of children six centuries later by Herod, Matthew easily recalled the events of Nebuchadnezzar's reign and wrote: "Then was fulfilled, or was reenacted, the scene of Rama."

Of course, from a national standpoint, the Rama catastrophe was the more terrible of the two, but from the standpoint of private mourners the slaughter of Bethlehem and its neighborhood would be felt more keenly.

The sad events of Rama and Bethlehem respectively anticipated and recalled each other. Moreover, the fact that Rachel had been buried within a gunshot of Bethlehem adds pathos to the events which Matthew describes.

Matt. 2:23.

"He came and dwelt in a city called Nazareth."

Like Bethlehem, Nazareth has never been wholly destroyed or depopulated since Matthew wrote his Gospel. Therefore its identity has never been in dispute. It lies among the extreme southern ridges of Mt. Lebanon, in a cup-like valley, half way between the Mediterranean and the southern end of the Sea of Galilee. Modern American tourists, who land at Haifa, at the foot of Mt. Carmel, take it on their way to Tiberias and find it a flourishing, modern town, whose present population, like that of Bethlehem, professes the Christian faith.

The Latins and Greek Christians have ecclesiastical establishments in Nazareth, and lately the churches of Britain and Russia have established in it educational institutions for the natives.

Although Nazareth is secluded, yet it was within reach of the highway of the ancient world, for immediately south of it passed the route which connected the Mediterranean with the Jordan and the East, through the plain of Jezreel or Esdraelon, and the railway now being built from "Carmel by the Sea" to Damascus, is surveyed not far to the south of Nazareth, and from the hills above the town, Carmel, Tabor, Gilboa, and a hundred other places, famous in Old Testament history, are visible. Thus seclusion and intercourse, isolation from and association with the world, were alike possible to a native of Nazareth, when our Lord lived in it. It is about eighty miles north of Jerusalem, or four days journey, and many of its inhabitants still attend feasts at Jerusalem, as was the case in ancient times.

Joseph and Mary, on their return from Egypt, naturally preferred it to Bethlehem, because it was outside the limits of the jurisdiction of the son and successor of Herod and because they had their home in it before; but the addition of the words "He shall be called a Nazarene" has created a difficulty which for eighteen hundred years we have looked in the face and it faces us still, but if the following considerations be favorably received, this difficulty will vanish.

First, the noun Nazareth and the adjective Nazarene have nothing to do with the similar-looking word which means "one under a vow." (Num. 6:2.)

Second, Nathaniel's question (John 1:46) cannot decide the fate of the character of Nazareth, for other people of his rank made mistakes. My faith in inspiration guarantees for me that Nathaniel did say: "Can any good thing come out of Nazareth?" but there is no guarantee that he was correct.

Third, Nazareth in the form in which it appears in the language of this country, comes from a root which means "victory" or "triumph." No one here disputes this etymology. Nassra, which means victory (victoria) is a girl's name; then Nâsir, Nusire, Nassr and Mansoor are boy names, employed all over the country, and mean respectively victory-giving, a little victor, victor, victory-enjoying, and supposing we read our Lord's words, "I have overcome the world," (John 16:33) in the light of Psalm 2:7, 8, and the hundred other passages in the Old Testament which declare or presuppose his ultimate victory, and remember that Julian, the great apostate enemy in the fourth century, died with the words upon his lips, "Thou hast the victory, O Galilean," would this difficulty of Matt. 2:23 not vanish?

May we not understand then Nazarene to mean "Victorious" or "Victor"? This name is alike easily derivable from the name of the town Nazareth, and from the Old Testament Scriptures which predicted that he should be victorious.

Lessons of the Welsh Revival.

BY THE REV. G. CAMPBELL MORGAN, D. D.

Delivered in Westminster Chapel on Sunday evening, 25th December, 1904.

"For these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which hath been spoken of by the prophet Joel:
And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh;
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;
Yea, and on my bond-servants and on my bond-maidens in those days
Will I pour forth of my Spirit, and they shall prophesy."
—Acts 2: 15-18.

I have not read these words as a text, but as an introduction to what I desire to say, as God shall help me, concerning the most recent manifestation of the Pentecostal power. I refer to the great work of God that is going on in Wales at this time; and I trust that something more than curiosity makes you desire to hear of this work, for I am not speaking with any intention to satisfy curiosity. I want now in the simplest way to speak to you, first, very briefly, and as far as it is possible, of what my own eyes have seen, my own ears heard, and my own heart felt.

I do this in order that we may ask finally, what are the lessons God would teach us in this day of his visitation? Yet I cannot help reverting, before going further, to the passage that I have read in your hearing. Peter stood in the midst of one of the most wonderful scenes that the world has ever beheld. When men said of the shouting multitude that they were drunk, Peter said, "No, these men are not drunken as ye suppose;" but "this is that," which was spoken by the Prophet Joel. If any one shall say to me, "What do you think of the Welsh revivals?" I say at once, "This is that."

This is no mere piece of imagination, and it certainly is not a piece of exaggeration. "I will pour forth of my Spirit upon all flesh, and your sons and your daughters shall prophesy," is the promise now evidently fulfilled in Wales. If you ask for proof of that assertion I point to the signs. "Your young men shall see visions!" That is exactly what is happening. It does not at all matter that this cynical and dust-covered age laughs at the vision. The young men are seeing it. "And your old men shall dream dreams," and that is happening. The vision goes forward, the dream goes backward; and the old men are dreaming of '59, and feeling its thrill again. "Yea, and on my bond-servants and on my handmaidens," that is on the slaves and the domestic servants, "I will pour my Spirit in those days; and they shall prophesy." It does not at all matter that some regular people are objecting to the irregular doings. "This is that." If you ask me the meaning of the Welsh Revival, I say,

IT IS PENTECOST CONTINUED,

without one single moment's doubt.

But, for a few moments let me speak of the thing itself. Let me talk familiarly and quietly, as though sitting in my own room.

I left London on Monday, reaching Cardiff at 8:30 that evening, and my friend who met me said to me, "What are you going to do? Will you go home, or will you go to the meeting?" I said, "What meeting?" He said, "There is a meeting in Roath Road Chapel." "Oh," I said, "I would rather have a meeting than home." We went. The meeting had been going on an hour and a half when we got there, and we stayed for two hours and a half, and went home, and the meeting was still going on, and I had not then touched what is spoken of as—it is not my phrase, but it is expressive—the "fire zone." I was on the outskirts of the work. It was a wonderful night, utterly without order, characterized from first to last by the orderliness of the Spirit of God.

But it is of Tuesday that I would specially speak. I was the whole of that day in Clydach Vale, spending eight hours in the actual meetings, and the rest of the time in the company of Evan Roberts, whom God has so wonderfully raised up. When I had been to the evening meeting on Tuesday I told him I would not come back on Wednesday, for reasons to be stated hereafter. Let me only say now in passing that I am perfectly convinced that we had better keep our hands off this work. I will explain that more fully presently. On Wednesday we returned to Cardiff and, in answer to an invitation, Mr. Gregory Mantle and I took a meeting in this Roath Road Wesleyan Chapel, and on Thursday we took three meetings, spending seven hours there.

I want to speak of the Tuesday only. It was my holy privilege to come into the center of this wonderful work and movement. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. Oh, these chapels through Wales! Thank God for them! And everything was so quiet and orderly that we had to ask where the meeting was. And a lad, pointing to a chapel, said, "In there." Not a single person outside. Everything was quiet. We made our way through the open door, and just managed to get inside, and found the chapel crowded from floor to ceiling with a great mass of people. What was the occupation of the service? It is impossible for me to tell you finally and fully. Suffice it to say that throughout that service there was singing and praying, and personal testimony, but no preaching. The only break in upon the evidently powerful continuity of the service was when some one in the meeting, who happened to know me, said that they would like to hear me speak. And that is

WHY I DECIDED NEVER TO GO AGAIN

into these meetings. For the moment the thoughts of the meeting were turned towards me. There was a break in the continuity, and the power. If it were possible for me in any way to disguise myself I would go back again, and get back into the middle of the movement, but I am afraid it is a little too late in the day for that. Of course I did not move to speak, but when, presently, it was evident that there was this break, I rose and spoke a few words, urging them not to allow the presence of any stranger to divert their attention, and the meeting moved on, and I was allowed to hide myself again. It was a meeting characterized by a perpetual series of interruptions and disorderliness. It was a meeting characterized by a great continuity and an absolute order. You say, "How do you reconcile these things?" I do not reconcile them. They are both there. I leave you to reconcile them. If you put a man into the midst of one of these meetings who knows nothing of the language of the Spirit, and nothing of the life of the Spirit, one of two things will happen to him. He will either pass out saying,

"These men are drunk," or he himself will be swept up by the fire into the Kingdom of God. If you put a man down who knows the language of the Spirit, he will be struck by this most peculiar thing. I am speaking with diffidence, for I have never seen anything like it in my life; while a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into song, and back into testimony, and back again into song for hour after hour, without guidance. These are the three occupations—singing, praying, testimony. Evan Roberts was not present. There was no human leader.

Mr. Mantle was with me, and spoke a word or two, when a man in the gallery rose and said to him in broken English, "Is your work in London near Greenwich?" "Yes," said Mr. Mantle, "close to Greenwich." "Take this address down," said the man, "my brother is there. He is drinking and a sceptic. I am praying for him." Mr. Mantle pulled out his note-book and said, "Give me the address," and he dictated it to him, and then they started singing "Songs of Praises," and the man prayed, and Mr. Mantle is on his track today. That is an incident. A most disorderly proceeding, you say? I will be very glad when that happens here, when you will break through all conventionalities. When a man is in agony about the soul of his brother, he will dare to ask. But it must only be as the spontaneous answer of the soul to the Spirit of God.

In the afternoon we were at another chapel, and another meeting, equally full, and this time

EVAN ROBERTS WAS PRESENT.

He came into the meeting when it had been on for an hour and a half. I went with him, and with the utmost difficulty we reached the platform. I took absolutely no part, and he took very little part. He spoke, but his address—if it could be called an address—was punctuated perpetually by song and prayer and testimony. And Evan Roberts works on that plan, never hindering any one. As the result of that afternoon I venture to say that if that address Evan Roberts gave in broken fragments had been reported, the whole of it could have been read in six or seven minutes. As the meeting went on, a man rose in the gallery and said, "So and So," naming some man, "has decided for Christ," and then in a moment the song began. They did not sing "Songs of Praises," they sang "Diolch Iddo," and the weirdness and beauty of it swept over the audience. It was a song of praise because that man was born again. There are no inquiry rooms, no penitent forms, but some worker announces, or an inquirer openly confesses Christ, the name is registered, and the song breaks out, and they go back to testimony and prayer.

In the evening exactly the same thing. I can tell you no more, save that I personally stood for three solid hours wedged so that I could not lift my hands at all. That which impressed me most was the congregation. I looked along the gallery of the chapel on my right, and there were three women, and the rest were men packed solidly in. If you could but for once have seen the men, evidently colliers, with the blue seam that told of their work on their faces, clean and beautiful. Beautiful, did I say? Many of them lit with heaven's own light, radiant with the light that never was on sea and land. Great rough, magnificent, poetic men by nature, but the nature had slumbered long. Today it is awakened, and I looked on many a face, and I knew that men did not see me, did not see Evan Roberts, but they saw the face of God and the eternities. I left that evening, after having been in the meeting three hours, at 10:30, and it swept on, packed as it was, until an early hour next morning, song and prayer and testimony and conversion and confession of sin by leading church members publicly and the putting of it away, and all the while no human leader, no one indicating the next thing to do, no one checking the spontaneous movement.

Now, for one moment let me go a step further and speak just a word or two about

THE MAN HIMSELF.

Evan Roberts is hardly more than a boy, simple and natural, no orator, no leader of men; nothing of the masterfulness that characterized such men as Wesley, and Whitefield, and Moody; no leader of men. One of the most brilliant writers in one of our morning papers said of Evan Roberts, in a tone of sorrow that he lacked the qualities of leadership, and the writer said if but some prophet did now arise he could sweep everything before him. God has not chosen that a prophet shall arise. It is quite true Evan Roberts is no orator, no leader. What is he? I mean now with regard to this great movement. He is the mouthpiece of the fact that there is no human guidance as to man or organization. The burden of what he says to the people is this: It is not man, do not wait for me, depend on God, obey the Spirit. But whenever moved to do so, he speaks under the guidance of the Spirit. His work is not that of appealing to men so much as that of creating an atmosphere by calling men to follow the guidance of the Spirit in whatever the Spirit shall say to them.

I do not hesitate to say that God has set his hand upon the lad, beautiful in simplicity, ordained in his devotion, lacking all the qualities that we have looked for in preachers, and prophets, and leaders. He has put him in the forefront of this movement that the world may see that he does choose the things that are not to bring to nought the things that are, the weak things of the world to confound the things that are mighty; a man who lacks all the essential qualities which we say make for greatness in order that through him in simplicity and power he may move to victory.

For a moment let us stand back, and look at the whole thing more generally. Let me speak of some of the incidental

PECULIARITIES OF THE MOVEMENT

as I saw it, and gathered information concerning it on the ground. In connection with the Welsh Revival there is no preaching, no order, no hymnbooks, no choirs, no organs, no collections, and, finally, no advertising. Now, think of that for a moment, again will you? Think of all our work. I am not saying these things are wrong. I simply want you to see what God is doing. There were the organs, but silent; the ministers, but among the rest of the people, rejoicing and prophesying with the rest, only there was no preaching. Yet the Welsh Revival is the revival of preaching to Wales. Everybody is preaching. No order, and yet it moves from day to day, week to week, county to county, with matchless precision, with the order of an attacking force. No books, but, ah me, I nearly wept tonight over the singing of our last hymn. Mr. Stead was asked if he thought the revival would spread to London, and he said, "It depends upon whether you can sing." He was not so wide of the mark. When these Welshmen sing, they sing the words like men who believe

them. They abandon themselves to their singing. We sing as though we thought it would not be respectable to be heard by the man next to us. No choir, did I say? It was all choir. And hymns! I stood and listened in wonder and amazement as that congregation on that night sang hymn after hymn, long hymns, sung through without hymnbooks. Oh, don't you see it? The Sunday School is having its harvest now. The family altar is having its harvest now. The teaching of hymns and the Bible among these Welsh hills and valleys is having its harvest now. No advertising. The whole thing advertises itself. You tell me the Press is advertising it. I tell you they did not begin advertising until the thing caught fire and spread. And let me say to you, one of the most remarkable things is the attitude of the Welsh Press. I come across instance after instance of men converted by reading the story of the revival in the "Western Mail" and the "South Wales Daily News."

WHAT IS THE ORIGIN OF THE MOVEMENT?

In the name of God let us all cease trying to find it. At least let us cease trying to trace it to any one man or convention. You cannot trace it, and yet I will trace it tonight. Whence has it come? All over Wales—I am giving you roughly the result of the questioning of fifty or more persons at random in the week—a praying remnant have been agonizing before God about the state of the beloved land, and it is through that the answer of fire has come. You tell me that the Revival originates with Roberts. I tell you that Roberts is a product of the Revival. You tell me that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that was part of the result of a Revival breaking out everywhere. If you and I could stand above Wales, looking at it, you would see fire breaking out here, and there, and yonder, and somewhere else, without any collusion or prearrangement. It is a Divine visitation in which God—let me say this reverently—in which God is saying to us: See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest, who are ready to fall in line, and depend wholly and absolutely upon me.

What is the character of this Revival? It is a Church Revival. I do not mean by that merely a Revival among church members. It is that, but it is held in church buildings. Now, you may look astonished, but I have been saying for a long time that the Revival which is to be permanent in the life of a nation must be associated with the life of the churches. What I am looking for is that there shall come a Revival breaking out in all our regular church life. The meetings are held in the chapels, all up and down the valleys, and it began among church members, and when it touches the outside man it makes him into a church member at once. I am tremendously suspicious of any mission or Revival movement that treats with contempt the Church of Christ, and affects to despise the churches. Within five weeks

20,000 HAVE JOINED THE CHURCHES.

I think more than that have been converted, but the churches in Wales have enrolled during the last five weeks 20,000 new members. It is a movement in the Church, and of the Church, a movement in which the true functions and forces of the Church are being exercised and filled.

Now, what effect is this work producing upon men? First of all, it is turning Christians everywhere into evangelists. There is nothing more remarkable about it than that, I think. People you never expected to see doing this kind of thing are becoming definite personal workers. Let me give you an illustration. A friend of mine went to one of the meetings, and he walked down to the meeting with an old friend of his, a deacon of the Congregational Church, a man whose piety no one doubted, a man who for long years had worked in the life of the Church in some of its departments, but a man who never would think of speaking to men about their souls, although he would not have objected to some one else doing it. As my friend walked down with the deacon, the deacon said to him, "I have eighteen young men in an athletic class of which I am president. I hope some of them will be in the meeting tonight." There was a new manifestation. Within fifteen minutes he left his seat by my friend and was seen talking to a young man down in front of him. Presently the deacon rose and said, "Thank God for So and So," giving his name, "he has given his heart to Christ right here." In a moment or two he left him, and was with another young man. Before that meeting closed that deacon had led every one of those eighteen young men to Jesus Christ, who never before thought of speaking to men about their souls.

My own friend, with whom I stayed, who has always been reticent of speaking to men, told me how, sitting in his office, there surged upon him the great conviction that he ought to go and speak to another man with whom he had done business for long years. My friend suddenly put down his pen, and left his office and went on 'Change, and there he saw the very man, and going up to him, passing the time of day to him, the man said to him, "What do you think of this Revival?" And my friend looked him squarely in the eye and said, "How is it with your own soul?" The man looked back at him, and said, "Last night at twelve, from some unknown reason, I had to get out of bed and give myself to Jesus Christ, and I was hungering for some one to come and talk to me." Here is a man turned into an evangelist by supernatural means. If this is emotional, then God send us more of it! Here is a cool, calculating business shipowner, that I have known all my life, leaving his office to go on 'Change, and ask a man about his soul.

Another characteristic is that you never know just where this fire is going to break out next. A preacher in one of the towns down there said, "I have got a sermon in my pocket. It has been there for three weeks. I went down to my church three Sundays ago with a sermon prepared, my notes in my pocket, and that morning some man broke out in testimony, and it was followed by prayer and singing, and it has never ceased, but two hundred people have joined the church." He said, "I am keeping that sermon!"

The other day,

DOWN IN ONE OF THE MINES

—And I hope you understand I am only repeating to you the instances that came under my personal observation—the other day in one of the mines, a collier was walking along, and he came, to his great surprise, to where one of the principal officials in the mine was standing. The official said, "Jim, I have been waiting two hours here for you." "Have you, sir?" said Jim. "What do you want?" "I want to be saved, Jim." The man said, "Let us get right down here," and there in the mine the colliery official, instructed by the collier, passed into the Kingdom of God. When he got up he said, "Tell all the men, tell everybody you meet, I am converted." Straightway confession.

The horses are terribly puzzled. A manager said to me, "The haulers are some of the very lowest. They have driven their horses by obscenity and kicks. Now they can hardly persuade the horses to start working, because there is no obscenity and no kicks." The movement is characterized by the most remarkable confession of sin, confessions that must be costly. I heard some of them, men rising who have been members of the church, and officers of the church, confessing hidden sin in their heart, impurity committed and condoned, and seeking prayer for its putting away. The whole movement is marvellously characterized by a confession of Jesus Christ, testimony to his power, to his goodness, to his beneficence, and testimony merging forevermore into outbursts of singing.

Now let us stand back a little further and speak of

THE ESSENTIAL NOTES

as I have noticed some of the incidental peculiarities. I say to you today, beloved, without any hesitation, that this whole thing is of God, that it is a visitation in which he is making men conscious of himself, without any human agency. The Revival is far more widespread than the fire zone. In this sense you may understand that the fire zone is where the meetings are actually held, and where you feel the flame that burns. But even when you come out of it, and go into railway trains, or into a shop, a bank, anywhere, men everywhere are talking of God. Whether they obey or not is another matter. There are thousands who have not yielded to the constraint of God, but God has given Wales in these days a new conviction and consciousness of himself. That is the profound thing, the underlying truth.

And then another essential note to be remembered is this. I have already said that it is essentially a Church Revival in the broadest sense of that word. What is the Church doing? If you go to Wales and get near this work you will see the Church returning to the true functions of her priesthood. What are the functions of the Christian priesthood? Of course I need hardly stay to say that I am referring to the priesthood of the Church, for there is no priesthood in the Church separated from the Church; and I am not at all sure that God is not restoring to Wales the true functions of priesthood, partly because she refuses to be dominated by any false system of priesthood. There are two essential functions to the Christian priesthood. The first is eucharistic, the giving of thanks. The other is intercessory, praying. That is all. That is going on. The Church everywhere singing and praying and offering praise, and pleading with God. Every meeting is made up almost exclusively of these things. Evan Roberts, and those who sing with him, and those who are speaking in other parts, are urging the people to praise, to pray, and the Church everywhere is doing it; and while the Church is praising, singing plaintively in Welsh such songs as

"Oh, the Lamb, the gentle Lamb,
The Lamb of Cavalry,"

or while the Church is singing of the love of God, men and women are coming down broken-hearted, sin-convicted, yielding themselves to Jesus Christ. It is a great return on the part of the Church, under the inspired touch of the Spirit of God, to the exercise of its priestly functions—giving praise and interceding.

And then it is a great recognition of the presence and power of the Spirit manifesting itself in the glorification of Christ. What are the

EFFECTS PRODUCED UPON THE CONVERTS?

Again I am taking the largest outlook. Two words, I think, cover the whole thing—vision and virtue. Men are seeing things! Oh, yes, it is quite cheap and easy to stay at a distance and smile. It is intensely easy for the "Lancet" to predict insanity. I will tell you something in passing. The insanity that will be produced in Wales by this Welsh Revival will be as nothing to the insanity from drink which it will cure.

It is intensely cheap and easy for cold-blooded men at a distance, who know nothing of Celtic fire or spiritual fire, to smile at this whole thing, this seeing of visions. But while you smile, these men are seeing visions. They will tell you crudely of them, perhaps, but it is one of those strange things that no man can ever tell of a vision when he sees it really. They are seeing God. Well, but you say that will pass. It is passing. The vision is passing out into virtue, and men are paying their debts, and abandoning the public-house, and treating their horses well. Oh, my masters! Did you say the next Revival would be ethical? It is that, because it is spiritual, and you will never get an ethical revival except in this way. Vision is merging into virtue, and theatrical companies are packing up and going back because there are no houses, and on every hand there is sweeping down these Welsh valleys a great clean river. It is the river of God, and men are being cleansed in it, in personal and civic relationships. We are quite willing to appeal to the coming years about this work, but the evidences are already present on every hand. Tradesmen are being startled by men paying debts even though the Statute of Limitations has run out. Tradesmen, you know what that means! An emotion that will make a man do that is worth cultivating, and it is good all the way through.

This is very fragmentary, but it must be if a man talks of these things. No man ever yet could describe a burning bush, and I know I have not described this to you.

Will you let me hold you while I say something to you about

OUR OWN LESSONS?

First of all as to Wales itself, and especially to this great district. I am perfectly sure that it will be a good thing for us if we let it alone. By that I mean that General Booth never manifested his wisdom more than when he packed up and came home. And I love him, and have for years. Any of us that go down there with any thought in our heart we can help, we had better leave the thing in God's hand. To me it is so sacred a manifestation and glorious that I became frightened, as it wore on, lest my presence, without any desire that it should be so, should check the great movement. That was why I said to Evan Roberts, "I am going away, man, because I will not, so help me God, hinder by five minutes this great work." I feel we had better let that thing run. We did not originate it anywhere, and—forgive the Americanism—we cannot run it. We had better stand aside and pray and get ready for what God means to do for us.

What are

THE GREAT VALUES OF THIS MOVEMENT

in Wales? First, the reaffirmation of the spiritual. Secondly, this marvellous union of the spiritual with the practical, this manifestation of an ethical result from a spiritual renewal. Let me say it. I am not at all sure that God is not rebuking our over-organization. We certainly have been in danger of thinking there could not be a Revival, or any work done for God, unless we had prepared everywhere. I am the last man to speak against organization in its proper place, but I am inclined to think God is saying to us, Your organizations are right providing you do not live in them, and end in them. But here, apart from all of them, setting them almost ruthlessly on one side, Pentecostal power and fire are being manifested.

What shall we do in the presence of this great movement? Imitate it? Imitation will be fatal. Let no man come back and attempt to start anywhere in London meetings on the lines of those held in Wales, and for this simple reason: that no man started them there. If somewhere here there should break out some great manifestation such as this, then God grant we be ready to fall in line. You cannot imitate this kind of thing. What shall we do? If we cannot imitate, we can discover the principles. What are they? Let us listen for the Spirit, confess Christ, be absolutely at his disposal. Oh, but you say to me, Are not we all that? Well, I do not know. God help us to find out for ourselves. I think we are in terrible danger of listening to the Spirit, and when his voice speaks to us, quenching him. You say, something moved me to speak to that man about his soul, but I did not like to. That is how Revival is stopped. Speak to him. Listening to the Spirit, confessing Christ openly; absolutely at his disposal.

Let us, in our Church work, not attempt to imitate the thing afar, but let us prayerfully take hold of every organization and every method, and strengthen it. Strengthen it how? By seeing to it that through the organization the Spirit of God has right of way; by bringing your Sunday School class, dear teacher, into a new realm, and instead of treating it as a company of boys and girls you care for very much, that you teach and interest on Sunday afternoons, treat it as a company of souls to be saved. Begin to try and teach along that line, instead of treating our congregations as congregations to be instructed ever in holy things; treat them as men and women that are to be persuaded to holy things, and consecration, and Jesus Christ. And in order to the doing of all this, what we supremely need is that we ourselves should be at the end of ourselves, that we should dare to abandon ourselves with some amount of passion to our work. Oh, we have been too

"Icily regular, faultily faultless,
Splendidly null."

What we do need is the abandonment of ourselves to the great truths we know so well, to the great forces that indwell. Let us "strengthen the things that remain."

And so—now forgive me if I address myself to my own people—shall we not turn ourselves—ministers and staff and officers, and all members, and shall we not say, at least we can now take up this work and make it instinct with new devotion and life, at least we can take hold of the thing that lies closest, and put into it the passion of a great devotion? We can begin there. The

CHURCH OF GOD NEEDS THREE THINGS.

It needs first to set itself to get things out of the way for God. I appreciate the almost puzzled look upon some of your faces. What things? I do not know. All the things that are in his way: Your habit that you know is unholy; your method of business that will not bear the light of day; your unforgiving heart towards a Church member. Oh, God forgive me that I mention anything! You know, you know. They are in God's way, these things. They must be cleared out. That is the first thing. There may be other things in God's way. Any organization in Church life that does not make for the salvation of men is a fungous growth, and the sooner we drop it off the better. Oh, I know churches where classrooms are so tremendously full there is no room for a prayer meeting. Are we ready to put things out of the way for God? I think we are. I think that if God manifests himself, and men begin to be saved, I do not think there is a Guild Social we will keep. I do not think there is any bazaar coming on that will hinder it! Oh, if there is anything, we must be prepared to sweep everything out for God to have highway. That is the attitude the Church must be prepared to take.

Now let me say also to the other Churches, that is

THE TRUE ATTITUDE.

There is nothing so important as the saving of men, and when the Church says that, and is ready, God will come. We need then to wait upon him in earnest, constant prayer. Oh, brothers, sisters, pray, pray alone; pray in secret; pray together; and pray out of a sense of London's sin and sorrow. It is so easy to be familiar with these things, until they have lost their power to touch us. Oh, the sin and the sorrow of London! May God lay it upon our hearts as a burden. And out of that agony let us begin to pray, and go forward the moment he opens the door, and indicates the way. I do not expect—and specially to young Christians do I say this—I do not expect just the same kind of manifestation. God always manifests himself through the natural temperament, and you can never have the poetic fire and fervour of a Celtic Revival in London. But you can have a stern, hard, magnificent consecration, and results that characterize your own nationality. Are we ready for God? I feel like apologizing to you tonight for this broken talk. I have talked out of my heart. I have tried to talk of fire that cannot be described. I have tried to talk out of the tremendous sense that God is abroad, and I talk out of the desire that I cannot express—that somewhere, somewhen, somehow, he may put out his hand, and shake this city for the salvation of men.

The foregoing sermon in the form of a 16-page leaflet is being used in England to promote the revival spirit there. The actual cost of these booklets per 100 postpaid is 25 cents. We believe no pastor could do his church greater service than to place one in each home. To this end we will furnish them at cost, 25 cents per 100 postpaid, and if any pastor cannot afford to pay that, we will send them on receipt of postage which is 6 cents per 100. **F. M. BARTON,**
708 Caxton Bldg., Cleveland, Ohio.

JESUS HUMAN, TOO.

S. D. GORDON, in the *Institute Tie.*

When I was a boy I was brought up in an old-fashioned church down in the eastern part of this country where I heard a great many sermons about Jesus being divine. I grew up with that fact grained in pretty deep, but, may I say to you, without any idea that he was human, too?

As I grew older, and read the Old Book for myself, I became more and more clear about the divine side. I had no bother there. I read John's Gospel—"No man hath seen God at any time" (not even back here); "The only Begotten, he 'told him forth'" (even to these men back here). While John seems to make that plain enough, yet, it came to me with all the freshness of a new revelation from God when I found out that Jesus was human, too.

Divine—make that just as strong as you will,—and human, too. Very God of very God, yes, and very man of very man.

He had the same temptations; he had the same pain in his heart; he knew the same rough road; he knew the same thick clouds overhead; he knew what it meant to have friends disappoint him, to have them go away and the friendship broken—in fact, in all his life he was marvelously human.

I have thought many a time, with help to myself, of those years in the village of Nazareth—thought of it like this: Rising in the morning, attending to the chores; there's the milking, and the wood to be brought in; the helping round the house; then off to the carpenter shop for eight hours—ten or twelve more likely—working away with just the rude tools they still use yonder; toiling away hour after hour on yokes and chairs and a lot of humdrum things like that, and then the day ending and the chores around the house again, and the children to be helped with, and the man tired out and fagged, slipping off before sleep time, up the hills that ran round his village, to look at the stars and into his Father's face beyond the stars. You think of that kind of day, not for one day, but for years.

He is fifteen, twenty, twenty-five. He goes the same old round just the same. He understands more clearly his mission, but there he is, twenty-six, twenty-seven, twenty-eight, twenty-nine—chores in the morning, chopping wood, milking the cow, off to the carpenter shop, utterly fagged when night comes—helping around the house again, and off to the hill before sleep may come. I think that many of the marvelous victories of Jesus' life were those of the Nazareth years.

In all his life he was wondrously human except—I was going to say—except that he never sinned, but I must not say that. That is, I must not say it that way. It is true, he did not sin, but that is not an exception to his humanness. Sin is not human. Please do not slander God's thought of the human like that. Sin is devilish; it is Satanic; it is hellish. It may be nice, cultured sin (sin takes a very high polish, you know), or it may be just the common gutter-kind, thick with slime. But whether cultured or coarse, sin never gets into a man's life except through the door in his cellar—from beneath; and that door fastened on the up side, the man side.

Augustus Nash, said recently, on this subject, that we may correctly think of Jesus bearing the same relation to us, as he does to the disciples after his resurrection One morning after they had bad luck, he visited them. Did he do it at church or in prayer meeting? No, he visited or called them to visit him at a fire he had made, and asked them to sit down to a hot breakfast he had prepared.

SPREAD THE GOOD NEWS ABROAD.

We regard this number of Current Anecdotes the most interesting that we have published for some time. If it encourages and helps you in your work, will you not give us the names of eight or ten preacher friends whom you would be pleased to have helped in the same way? We will send them a copy of this number or the Easter number.

Name .....Address .....

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